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ŚIVA SAHASRANÂMA STOTRA

WITH

ŚRÎ NÎLAKANTHA'S COMMENTARY

(ENGLISH TRANSLATION)

BY

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Translator of Lalitâ and Vishnu Sahasranâmas, with Commentaries.

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PREFACE.

The S'ivasahasranâma Stotra occurs in the 17th chapter of the A'nus'âsanika Parva of the Mahâbhârata. This great work is rightly celebrated as the most important of all the works of S'rî Vedavyâsa. According to a stanza in the work itself, Vyâsa, an incarnation of S'ri Mahâvishnu, came down to inculcate the occult truths of the Vedas in a way, that ordinary people could easily understand and realise them; hence the Mahâbhârata is generally known as the Fifth Veda.

According to the Tantras, each Vedic deity has its Mantra, its Stotra, its Gîtâ and its Sahasranâma; and Vyâsa has selected what he considered the most important of such deities to write Purânas upon. In the Mahâbhârata he has introduced the Stotras of some of his chosen deities, but he recites the Sahasranâmas of S'iva and Vishnu only, as being the most important of the whole lot and as such particularly deserving that honour.

Vyâsa has only one Sahasranâma of Vishnu in his works, whereas he has as many as four or five S'ivasahasranâmas. This may be owing to there being a larger number probably of the followers of S'iva, who is also worshipped in a greater number of aspects than Vishnu. This set of S'ivasahasranâmas now under publication occurs in the Mahâbhârata, while different sets of the same *namas* occur in the Pâdma, and Skânda Purânas, &c. But there is not the least doubt that this collection in the A'nus'âsanika Parva of the Mahâbhârata is the most important of them all and highly venerated and esteemed

throughout all India from Cape Cômorin to the Himalaya, especially as the chanting of it is deemed to be very efficacious. This is apparently due to the one view of Vyâsa that Vishnu and S iva are the principal Vedic deities, and that as such they deserve a place in the Mahâbhârata, which is essentially supplement to the Vedas

There was a long-standing controversy as to whether the Sahasranâmas are original works of Vyâsa or mere extracts collected by him from other sources. This is once for all settled by Vyâsa himself in the present work when he affirms that this set of names is simply a collection made by him from the number of names handed down to posterity by the previous sages who have achieved success in their several lines by chanting these holy names. Each devotee in worshipping the Deity, adopts a set of names for chanting and contemplation. This has given rise to several sets of Sahasranâmas, each of which specially blessed by the Deity at the request of the first devotee who pleased Him with it. This S'ivasahasranâma has the rare merit of having been communicated to the Lord S'rî Krishna himself by the holy Sage Upamanyu, who says that it was gradually transmitted to this world from the Regions of Brahmâ.

The commentary upon this work is by S'rî Nîlakantha. According to 'Catalogus Catalogorum' he resided at Kûrpara to the West of Godavari in the Maharashtra Country. He belongs to Chaturdhara family, and is the son of Govindasûri and Phullâmbâ. His date could approximately be fixed at 1650 A.D. He was well-versed in all branches of S'âstras—extoric and esoteric—as is evidenced by his own stanza, which when translated runs thus:—'I learnt Vedânta from Lakshmanârya, Pûrvamîmâmsâ from Nârâyanatîrtha, Tarka from Dhîres'amis'ra, Vyâkarana from Pola Gangâdhara, Vedas with their supplementary parts from my paternal

uncle. I got myself initiated in the worship of Dakshinâmurti by my own father. I learnt S'rauta from Chintâmani, and I was attached to king Gopâla for attaining wordly prosperities.' He was an ardent and devoted follower of the School of S'rî S'ankarâchârya. In the introductory stanza of his commentary on the Bhagavadgîtâ of the Mahâbhârata he reverences S'rî S'ankara and later on in his commentary on the verse (4-18) he compares his commentary with that of S'ankara and characterises the former as being." a light which though sufficient to expel darkness from a cave into which it may happen to be introduced, is yet not good enough to stand comparison with the brightness of the Sun." He has not commented upon the Vishnu S'ahasranâma but refers the readers to the excellent commentary on the same by S'rî S'ankara. He seems to have been a man of vast and varied learning, a fit commentator on such a great and difficult work as the Mahâbhârata. According to 'Catalogus Catalogorum' the following works are attributed to him :

1. Mantra Kâs'îkhandatîkâ.
2. Mantra Bhâgavata.
3. Mantra Râmâyana and commentary.
4. Mantra S'ârîraka.
5. Mahâbhârata Bhâvadîpa.
6. Vedantakataka, critical remarks on Sûtrabhâshya of S'rî S'ankara and three his commentators, Sures'vara, Padmapâda and Vâchaspati mis'ra.
7. Ganes'a gîtâ tîkâ composed at 1694 A. D.
8. S'iva tândava vyâkhyâ composed at 1681 A. D.
9. Saurapaurânika Matasamarthana.
10. Avimukta nirukta sâra. (See page six).

He cannot in any way be confounded with other Nîlakanthas whose names appear in the 'Catalogus

Catalogorum' in connection with almost every department of Sanskrit Literature.

The present work is the third of my series of Sahasranâmas and the 10th of my main series of Mantra S'âstras and I hope that at no distant date I shall be able to issue the Subrahmanya Sahasranâma, as desired by many of my friends who are all interested in the publication of such works.

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1-2-1902.

R. ANANTAKRISHNA SASTRI.

ŚIVA SAHASRANÂMA STOTRA.

WITH NI'LAKANTHA'S COMMENTARY.

Vâsudeva said: Then, O noble Yudhishthira, the Brahmarshi, (Upamanya) concentrated his mind and with folded hands, recited the collection of names, from the very beginning. 1.

Upamanyu said: I praise him who is renowned through all the worlds, who deserves praise, the best and the first, capable of conferring Heaven, beneficient to all beings and who is auspicious, through these names recited by Brahmâ and the Sages; these were extracted from the Vedas and the Vedângas, and were composed by great beings; they are true, capable of achieving all results and are extremely powerful; they were selected from the Vedas by the Sage Tandin with concentrated mind.

They were recited by the holy Sages, the Seers of Truth; they are given out in the Vedas and were brought to this Earth from the world of Bramhâ, through them, pregnant with meaning. I shall praise the Supreme Brahman, sung by Brahmâ, the ancient. 2 to 5.

Listen, thou, the foremost of the Yadu family, with deep attention; you are his devotee, pray to the Lord Śankara, the Supreme Lord. 6.

However, I shall speak to you of that ancient Brahman. Numberless years are not enough for one to describe him completely, nay not even for Brahmâ who is endowed with all the divine qualities. Who can adequately describe, O Mâdhava, the attributes of Him, of whom even the very Gods know not the beginning, the middle and the end. However through the grace of that wise Being, I shall according to my limited capability, relate

to you the attributes of that Great Lord, in a short and condensed form. One cannot praise the Lord without having received his permission. 7 to 10.

Only after obtaining his permission, did I praise him then. I shall, at a guess as it were, give out the names of that Great One, without beginning and end, the cause of the Universe whose source is unknown. Listen Krishna, to the names of that Being who confers all boons, who is the best, whose form is the Universe and who is wisdom—the names that were first given out by the lotus-born Brahmâ. I cogitated in my mind over the ten sets of thousand names recited by Brahmâ, and have extracted these, their essence, as one would extract ghee from curds, gold from ore, honey from flowers, *manda* from ghee. This (hymn) destroys all sins, is associated with the four Vedas, is auspicious, confers health, destroys the evil spirits and is extremely purifying; hence one should, with great effort, study carefully and retain it in his memory. 11 to 16.

This should be imparted to a devoted and earnest person, one who believes in the Great One; and never to any one who has no faith, who is a skeptic and who has no self-control. 17.

He who hates, the Lord, O Krishna, the cause of all, goes to Hell with all his ancestors and descendants. 18.

This is meditation, this is yoga, this is the unequalled object of meditation. This alone should be recited, this is knowledge, this the supreme secret. 19.

Knowing this, even at his last moments, one attains the supreme State of existence; this is purifying, auspicious, holy (as efficacious as sacrifices), confers prosperity (confers the highest bliss), this is unequalled. 20.

Brahmâ, the grandsire of all the worlds, having composed this, placed it at the head of all the divine collections of hymns. 21.

From that time, this has been known in the world as the "best of the hymns" of the Great Lord, and has been worshipped by the celestials themselves. 22.

This "best of the hymns" descended to the world of the gods from that of Brahmâ; and since Tandi got it first, and it was promulgated by him. 23.

Tandi brought it down to this world from that of the Gods,—this most auspicious of auspicious things, this destroyer of every sin. 24.

Great Krishna, I shall narrate to you the best of the hymns, of Him who is the Brahman of all the Brahmans, the Supreme of all the supreme objects. 25.

Com: Brahman means the Vedas, hence, the expression signifies the 'speech' (Vâk), of all the Vedic utterances. *Supreme* (Para) means the objects of the senses, mind, intellect, Mahat, Avyakta (unmanifested), &c.; hence 'he who is beyond all these, the Purusha.'

He is the light of lights (the eyes, &c.), the austerity of austerities (the efficacy of all the holy things, as the Ganges), the calm (salvation) of all calm persons, the knowledge of all knowledge (the witness of all manifestations of knowledge). 26.

He is the most self-controlled of the self-controlled, the wisdom of the wise (the practical realisation of it, the soul); the most venerable of the venerable; the Rishi of Rishis (the greatest of authors, since he gave out the Vedas). 27.

He is the sacrifice of sacrifices (he is the highest of the beings to whom the offerings during the sacrifices are made), the most auspicious of auspicious things; he is the Rudra of Rudras, is the prosperity of the wealthy. 28.

Com: The word Rudra has many meanings. The one acceptable here seems to be: That which destroys

(dra) Ignorance, illusion, sorrow, misery (Rut)—knowledge or Bliss.

He is the Yogin of the Yogins (the creator of Brahmâ and the others through an act of his will), the cause of causes (as the unmanifested; hence he is without any parts). From Him proceed all the worlds; but do not come out of Him again.* 29.

Listen to me while I recite the thousand and eight names of S'iva, of immeasurable splendor, the Soul of all beings; having heard which, O best of men, you will attain all your desires. 30.

THE FIRST HUNDRED.

Com: Among these thousand names there might occur repetitions of names or meanings, but they should not be regarded as such. In some cases the meanings may be the same, but the names may be different; in other cases the names may be the same, but the meaning different; this is owing to the meaning of "potential results." For example the 'potential result' (apûrva) produced from the expression 'Sarvâtman' is not the same as that from the expression "Vis'vâtman." Or else, the potential result of the mantra "Agnaye jushtam nirvapâmi" must be the same as that of "Vahnaye jushtam, &c.;" hence the very words of the original injunction should be used, for fear the canon of the Mîmâmsakas should be violated. Because a difference of meaning, and the similarity of names cannot convey a sense of repetition; for the word *Indra* that has another meaning, is used to mean *Fire* in the passage, "Aindrâyagârhapatyam upatishtate." We shall illustrate this as we comment on the names.

1. Firm (Sthirah). Immovable; the witness, the Eternal.

2. The Pillar (Sthânuh). Supporting everything as

* *Note.*—This passage is not clear.

a pillar does a house; as it has been said "S'iva is the central pillar of the Mansion of Samsâra."

3. The Lord (Prabhuh). The inner Soul; the ultimate Existence; the Fashioner of the Universe; the all knowing.

4. Terrible (Bhîmah). The destroyer, he whom all fear.

5. The best (Pravarah). Sought after by those desirous of enjoyments and liberation.

6. The granter of boons (Varadah).

7. The all pervader (Varah.)

8. The all Soul (Sarvâtmâ); the inner Soul of all living things; he is the Soul (A'tman), as he attains all objects of desires as his own, possesses everything, enjoys them and is always of the same nature; as is said in the Smriti. "He is called *A'tman* because he attains, possesses, and enjoys all the objects of senses, and is always of the same nature."

9. Famous every where (Sarvavikhyâtah); in all times and places, or as the inner Soul of all beings.

10. The all (Sarvah). Pervader; as the Lord (Bh. G. 11. 40,) has said "you prevail through everything and hence you are all."

11. The doer of all (Sarvakarah); the Creator of the Universe. These two names denote his aspects of material and instrumental causation.

12. Existence (Bhâvah); since the Universe proceeds from Him who is independent; since it is absorbed in Him, *i. e.*, He is the Source and the absorption of the Universe; he is bare existence. 31.

13. With matted hair (Jatî.)

14. Covered with skin (Charmî); of the tiger or the elephant.

15. With tufted locks (S'ikhandî). His matted

hair is turned and the ends stick out like the feathers of the peacock.

16. Whose limbs are the Universe (Sarvângah) Virât (the universal form).

17. The Creator of everything (Sarvabhâvanah.)

18. The all destroyer (Harah.)

19. The deer-eyed (Harinâkshah.)

20. The destroyer of all beings (Sarvabhûtaharah.)

21. The enjoyer of everything (Prabhuh). 32.

22. Activity (Pravrittih) Manifestation.

23. Rest (Nivrittih) Cessation from activity.

24. The self-controlled (Niyatah); the ascetic who has subjugated his senses and prevented them from grasping their objects.

25. The eternal (S'âs'vatah.)

26. The immovable (Dhruvah.)

27. The dweller in the cremation grounds (S'mas'ânavâsî). S'mas'âna means literally the 'place where the disembodied lie down without rising again.' The expression applies to the cremation grounds only figuratively, since it is no place of rest for the bodies or the souls of the dead, as in dreamless slumber. The bodies become dust and ashes, and being inert cannot have rest; the Souls that inhabited them undergo tortures in Hell and take fresh bodies, hence do not rest. The real denotation of the expression is *Benares* (Vârânasî), because in the work "Avimukta Niruktasâra" composed by us, thousands of reasons are given why persons dead in Vârânasî never undergo Samsâra.

28. The Lord (Bhagavân). The Smritis say: "Wealth, supreme wisdom, fame, prosperity, dispassion and Law, these six are named Bhaga," hence he who is endowed with all these.

29. Dweller in the Ether (Khacharah): of the heart, as is said in the S'ruti (Chch. Up. 8-1-1). "In the heart

is the inner A'kâs'a, one should seek for what is within it"; "God S'iva is in the centre of the A'kâs'a."

30. Dweller of the senses (Gocharah); in the shape of their objects; enjoying the objects through the organs. Being the Soul of all, he can be perceived, by all the senses; he can enjoy all the objects through the senses.

31. The punisher (Ardanah.); of the sinners, in the shape of Yama. 33

32. Revered (Abhivâdyah.) Worshipped or praised by all.

33. Of great acts (Mahâkarmâ.) As the creation, &c.

34. The ascetic (Tapasvî).

35. The creator of the elements (Bhûtabhâvanah.) Ether, &c., through an act of His will.

36. Concealed under a cloak of madness (Unmattaveshaprachchannah.) Such as nakedness.

37. Lord of worlds and beings. (Sarvalokaprajâpatih); inhabiting them. 34

38. Of immeasurable form (Mahârûpah.)

39. Of vast body (Mahâkâyah), as Virât.

40. The personification of Law (Vrisharûpah.)

41. Of great fame (Mahâyas'âh), The great Lord, as the S'ruti says (S've. Up. 4-19): "His name is great fame."

42. The high-minded (Mahâtmâ).

43. The soul of all Beings (Sarvabhûtâtmâ). Since they are but the manifestation of his thought, all are results of his meditation.

44. Whose form (external) is the Universe (Vis'varupah). Or he who manifests himself in the Universe.

45. Of great jaws (Mahâhanuh). Capable of grinding the Universe. 35.

46. The ruler of the worlds (Lokapâlah); as Indra.

47. Of hidden nature ('Antarhitâtmâ). His homo-

geneity is concealed by the I-ness produced of nescience, as a rope is concealed by the appearance of snake.

48. Bliss (Prasâdah).

49. Drawn by a mule (Hayagardabhih); when driving. We learn from the passages: "Rudra is verily this Fire," "through his chariot drawn by mules, Fire ran very fast," that the God as Fire is drawn by a mule.

50. Holy (Pavitram); as he protects from the thunderbolt of Samsâra (pavitra: *pavi* a thunderbolt *trâ*, to protect).

51. Worshipful (Mahân).

52. The ordinance (Niyamah), as purity, cheerfulness, austerities, study, and dêvotion to the Lord, since he is attained through these.

53. Sought through the ordinances (Niyamâs'ritah); the goal or the object reached through them—Nârâyana or Dakshinâmûrti. 36.

54. Vis'vakarman (Sarvakarmâ); the god of all mechanical and fine arts.

55. Eternally existent (Svayambhûtah).

56. The first (A'dih); of all.

57. The first creator (A'dikarah), *i. e.*, of Hiranyagarbha, who as the S'ruti says, "is the first embodied one."

58. The Treasure (Nidhih); as Padma and S'ankha; of inexhaustible wealth.

59. Thousand-eyed (Sahasrâkshah). Myriad limbed as we see from the S'âstras: "Feet and hands on every side, eyes, head and face on all directions"; or the Indra, since He is not different from Him; says the S'ruti, "Brahman is verily all this."

60. Large eyed (*sensed*) (Vis'âlâkshah). Capable of illuminating the future and the past.

61. The Moon. (Somah.) or the Soma plant used in sacrifice, as appears from the S'ruti, " By that Person as an offering."

62. The benefactor of the stars (Nakshatrasâdhakah). According to the S'ruti " These lights, the stars, are but the glory of the virtuous Souls " and he is their benefactor. Since for those that perform sacrifices, he obtains radiant bodies in the worlds of the Moon. 37.

63. The Moon. (Chandrah.)

64. The Sun (S'ûryah).

65. The Saturn (S'anih).

66. The Node (Ketu).

67. Grahah ; Râhu that obscures the Sun and the Moon.

68. The lord of the Grahas (Grahapatih). Mars or Kuja, as being the cruellest.

69. The worshipful (Varah). Brihaspati, and also S'ukra, because the Maitrayanya S'ruti says " Brihaspati having become S'ukra. "

70. Mercury (Atrih.) Budha : as having been born of Atri, *i.e.*, he represents all the planets.

71. The adorer of Atri's wife (Atryânamaskartâ) ; of Anasûyâ, in the aspect of her sons, Dattâtreya and Durvâsa.

72. The shooter at a stag (Mrigabânârpanah). At the stag, when the sacrifice assumed that form.

73. Sinless (Anaghah). Though he destroyed the sacrifice, he is sinless, through his effulgence and independence. 38.

74. Of great meditation (Mahâtapâh) ; capable of producing the Universe, as we see from the S'rutis " He thought, let me create the worlds, and he created these worlds." (Ai. Up. 1-1.)

75. Of terrible austerities (Ghoratapâh) : capable of

destroying the Universe: 'He who was the source (of all) is also their destruction' says the S'ruti.

76. Of noble nature (Adînah): as he gave away kingdoms to Sugrîva and Vibhîshana on their merely taking refuge in him.

77. The assister of the weak (Dînasâdhakah.) By fulfilling their wishes when they seek him.

78. The former of the year (Samvatsarakarah): the regulator of the wheel of Time, in the shape of Dhruva (the pole star) and other luminaries.

79. The mantrah: as the Pranava so called since it protects (*tra*) by merely being meditated upon (*man*).

80. Authority (Pramânam): in the shape of the Vedas and the S'âstras.

81. The supreme meditation (Paramamtapah). The duty indicated by Yâjnavalkya in the words: "This is the supreme duty—perception of the Self through Yoga."

39.

82. The Yogî.

83. The object of Yoga (Yogyah). He who is to be united with Brahman.

84. The great seed (Mahâbîjah): the cause of causes.

85. The great germ (Mahâretâh). The reflection capable of conferring manifestation and existence to Mahat (the non-existing and enert unmanifested).

86. Of great prowess (Mahâbalah).

87. Of golden germ (Suvarnaretâh): "In the beginning he created the waters and threw the germ (or seed) into them; it became a golden egg, radiant as thousand suns." Says the Skânda; hence the creator of the golden egg of Brahmâ; or Agni.

88. All-knowing (Sarvajnah): knows everything through Mâyâ.

89. The unchanging germ (Subîjah) : the universal cause.

90. The dweller of the germ (Bîjavâhanah). He who in his migrations in this world and the next uses his vehicle, the Germ, composed of Ignorance, Desire and Action : " Know the Self as the driver and the body (the unmanifested) as the chariot " says the S'ruti. (Ka. Up. 3-3): 40.

91. Ten-armed (Das'abâhuh).

92. Ever-seeing (Animishah). " No loss of the sight of the seer is observed, since he is indestructible." says the S'ruti (Br. Up. 4-5-14.) ; hence he is not devoid of sight, even for a moment.

93. Black-throated (Nîlakanthah) : as the extremely merciful one retained in his throat the poison Hâlâhala, that would otherwise have destroyed the three worlds.

94. The lord of Umâ (Umâpatih): Umâ Haimavatî, symbolising Brahma Vidyâ, as mentioned in the Kenopanishad (25); hence " the lord (giver) thereof' ; or the husband of Umâ or Pàrvatî.

95. Of universal form (Vis'varûpah) : since all the forms sprang from him.

96. Naturally great (S'vayams'reshthah) : without any external help.

97. Valiant through his acts (Balavîrah) : since he performed such extraordinary actions as the burning of the Tripuras.

98. Powerless group (Abaloganah) : to move except upon the instigation of the living beings. According to the Sânkhyas there are twenty-five Tatvas, inert in themselves, whose soul He is, as the twenty-sixth. In the Sânkhya Saptati the Tatvas are enumerated as—Unmanifested, Mahat, Egoism, the five Tanmâtrâs, the five great Elements, and the eleven Senses and the Enjoyer. 41.

99. The creator of the Tatvas (Ganakartâ) : as their director.

100. The lord of the Tatvas (Ganapatih).

THE SECOND HUNDRED.

101. Naked (Didvâsâh): as when he wanted to fascinate the wives of the sages in the Dârukâvana ; in reality it means "he who covers like a cloth, the quarters, endless though they be ; " for " all this in the Universe is clothed—pervaded by the Lord ;" says the S'ruti (I's'a. Up. I.)

102. The god of Love (Kâmah) : or desire his attribute.

103. The knower of the Mantras (Mantravit) : as " Ishetva " both literally and with meaning ; or he who is known through them for " He whose meditation consists of knowledge," (Mun. Up. 1-1-9). " One who knows not the Vedas cannot cognise Him, the Great One," say the S'rutis.

104. The great Mantra (Paramomantrah) : as the investigation into the nature of the Soul.

105. The creator of all states (Sarvabhâvakarah). The cause of the Universe. The two names (103 and 104) are apt since he is both illusion and transformation.

106. The destroyer (Harah) : since he is the absorption of all. Previously he was described in precisely the same terms in his aspect of Time, as the creator and the destroyer of everything ; the apparent repetition here is from the aspect of his relation to the Tatvas. There are four kinds of Pralayas (dissolutions). *Prâkrita* at the end of the life of Brahmâ, when all manifested objects up to Mahat are dissolved. *Dainandina* at the end of a day of Brahmâ when the three worlds are destroyed. *Nitya* during the dreamless slumber in the case of every one of us, when everything disappears. These three have a germ and have origin. *A'tyantika*, where through

a realisation of the Truth, the cause (ignorance) and its effects (Samsâra) are destroyed and do not come up again. It is called liberation (Moksha). Thus proclaim the S'âstras. 42.

107. Bearing a gourd (Kamandaludharah). The weapons of the ten arms above-mentioned (91.) are now described.

108. The wielder of the bow (Dhanvî).

109. With arrows in his hand (Bânahastah).

110. Bearing skull (Kapâlavân): He cut off the head of Brahmâ and carried about his skull.

111. With the thunderbolt (As'anî).

112. With the weapon (Sataghnî).

113. With a sword (Khadgî).

114. Pattis'î (with a kind of sword.)

115. (A'yudhî) with the trident his usual weapon.

116. (Venerated Mahân.) 43.

117. Carrying a ladle (Sruvahastah): (a sacrificial vessel).

118. Of fine form (Surûpah).

119. Refulgent (Tejah).

120. The fountain of effulgence (Tejaskaronidhih): conferring splendour on his devotees.

121. Adorned with a turban (Ushnîshî).

122. Of handsome face (Suvaktrah).

123. Of unchanging form (Udagrah).

124. Modest (Vinatah). 44.

125. Of great height (Dîrghah).

126. Whose rays are the senses (Harikes'ah): as he manifests the various objects through the sense; or the Trimûrti in one (Hâri + Ka = Brahmâ + I's'a Harikes'a).

127. Extremely holy (Sutîrthah). The great teacher Patanjali 1-24 to 26) says: "The Lord, unaffected by sorrow, the actions, fruits and deserts, is a peculiar

Purusha. He is the preceptor even of the ancients, for he is not limited by time. The Pranava is his Symbol."

128 Krishnah. "*Krish* means existence and *na* means bliss; being the compound of the two he is the Supreme Brahman as Krishna," says the S'ruti. Or "I shall be born in your seventh generation" says Mahâdeva to the shepherd boy when granting him a boon, according to the Brahmottara Khanda; so Mahâdeva is himself incarnated as Krishna.

129. Of the form of a jackal (S'rigâlarûpah). In the Moksha Dharma, (Mahâbhârata) we read that Indra assumed this form to console the Brâhmana that resolved to fast to death, being disgraced by the merchants, and S'iva is the same as he.

130. With his wishes accomplished (Siddhârthah).

131. With shaven crown (Mundah).

132. Beneficient to all (Sarvas'ubhankarah): granting fearlessness to all. 45.

133. Unborn (Ajah). This quality in Brahmâ and others as only relative as immortality is with the gods. "Hiranyagarbha was born as the first of all beings and was their sole Lord": "Vishnu was also born thus; he who knows that which is higher than this, attains the great, the third" say the S'rutis, and hence we conclude that Brahmâ and Vishnu are subject to birth. Some one moved by fear takes refuge in him in these words: "Oh unborn one, Rudra, protect me with thy Southern face;" so it is Rudra alone that has no origin.

134. Many formed (Bahurûpah).

135. Covered with perfumes (Gandhadhârî).

136. Kapardî. *Kapa* means 'drinking the water' referring to the Ganges which was drunk, *i.e.*, (entangled in the folds of) the matted hair of S'iva when it fell from the Heaven; then Bhagîratha prayed to carry it out into the world. *Ridda* means "conferring wealth."

137. Of unshaken chastity (U'rdhvaretâh).

138. Of upturned phallus (U'rdhvalingah): the reason is that one whose phallus is turned downward, desires sexual pleasures, but not he whose phallus is turned upward.

139. Reclining on high (U'rdhvas'âyî): explaining the above.

140. Living in space (Nabhasthalah). The above three names show that S'iva was never touched or influenced by Umâ or Parvatî; hence he is unaffected. His dwelling place is the S'akti named A'kâs'a. The great ones have said: "S'akti is the divine form; the Jnâna S'akti is the inner soul; the Kriyâ S'akti the senses and the postures; the Ichchâ S'akti is the wealth, abode and the covering; O goddess, what art thou not to S'iva who has the moon in his crown?" 46.

141. With three matted locks (Trijatî).

142. Dressed in bark (Chîravâsâh).

143. Rudrah. "The Prânas are the Rudras, for they cause all this to cry out" says the S'ruti; hence he is the life of all.

144. The general of the armies (Senâpatih).

145. The Pervader (Vibhuh).

146. The day wanderer (Ahascharah): the gods.

147. The night-walker (Naktamcharah): the demons.

148. Of keen anger (Tigmamanyuh).

149. Of superior radiance (Suvarchasah): born of study and meditation. 47.

150. The slayer of the elephant (Gajahâ). We read in the Skânda that "S'iva once killed an Asura that wandered in the streets of Benares as an elephant."

151. The slayer of the daityas (Daityahâ).

152. The destroyer (Kâlah) (Time); or the year, &c.

153. The Lord of the worlds (Lokadhâtâ).

154. The store house of all qualities (Gunâkarah) : such as modesty, mercy, knowledge, wealth, &c.

155. Of the form of the lion and the tiger (Simhas'ârdûlarûpah) : of dangerous animals.

156. Clothed in the skin of an elephant (A'rdracharmâmbarâvritah). 48.

157. The Yogi that defies Time (Kâlayogî).

158. Of great sound (Mahânâdah). The sound proceeding from the Anâhatachakra, described in the Hamsopanishad.

159. Who is all desires (Sarvakâmah) : because he is all that every one desires. "In him are all the desires deposited" says the S'ruti. (Chchâ. Up. 3-19-3).

160. Of four paths (Chatushpathah) : for purposes of worship—Vis'va, Taijasa, Prâgna and S'iva Dhyâna.

161. The night-walker (Nis'âcharah): as the Vetâlas.

162. The companion of the Pretas (Pretachârî).

163. The companion of the Bhûtas (Bhûtachârî).

164. The great Lord (Mahes'varah); higher than the Lords, Indra, &c. 49.

165. He that has become many (Bahubhûtah): according to the S'ruti: "He became *sat* and *tya* .... truth and falsehood; he became Truth." (Tai. Up. 2-7.).

166. Bearing much (Bahudharah) : for example the Universe.

167. The great Râhu (Svarbhânuh) : the principal ignorance (darkness).

168. Immeasurable (Amitah) in his glory.

169. The goal (Gatih) : attained by the emancipated.

170. Fond of dancing (Nrityapriyah) : the deity Natarâja in Chidambara

171. The eternal dancer (Nityanartah).

172. Who causes others to dance (Nartakah).

173. Attached to all beings (Sarvalâlasah). 50.

174. The terrible (Ghorah). There are two forms of S'iva, one terrible represented by hunger and thirst and the other mild as symbolised by happiness.

175. Of great meditation (Mahâtapâh) : capable of creating and destroying the Universe.

176. The noose (Pâs'ah) : because he binds through Mâyâ all beings.

177. Indestructible (Nityah).

178. Seated on the mountain Kailâsa (Giriruhah).

179. The sky (Nabhah) : as unaffected as the ether.

180. Thousand armed (Sahasrahastah).

181. Victory (Vijayah).

182. Perseverance (Vyavasâyah). Decision, or earnestness, the cause of victory.

183. Ever busy (Atandritah). Idleness is the function of Tamas and prevents activity. 51.

184. Unshakable (Adharshanah).

185. Of fearful shape (Dharshanâtmâ).

186. The destroyer of sacrifices (Yajnah) : since as Vishnu he destroyed the sacrifice of Bali ; or since as Buddha he put an end to sacrifices. "The Universe, the worlds in all their variety, existing and in embryo all this is Rudra. I salute that Rudra" say the S'rutis. Here in that sense he is spoken of as an identical with Vishnu and others.

187. The destroyer of Love (Kâmanâs'akah) : or of the desires of his devotees by fulfilling them.

188. The destroyer of the sacrifice of Daksha (Dakshayâgâpahârî).

189. Beautiful (Susahah).

190. Somewhat handsome (Madhyamah). 52.

191. The absorber of splendor (Tejopahârî) : extremely cruel.

192. The slayer of Bala (Balahâ) : the Asura, in his (S'iva's) character of Indra.

193. Happy (Muditah) : as the cause, he is ever blissful.

194. The wealth (Arthah).

195. Unconquered (Agitah) : in battles. In the battles with Bânâsura, Krishna conquered S'iva only with the permission of the latter and not through his inherent valour. We may also quote another instance where Krishna, to illustrate the power his devotees have over him, was made a liar by Bhîshma to fulfil his vow.

196. The most excellent (Avarah) sought after-most.

197. Grandly sounding (Gambhîraghoshah) : as the drum and the ocean.

198. Deep (Gambhîrah) : unfathomable in meaning, as the Vedas.

199. With noble armies and vehicles (Gambhîra-balavâhanah) : armies unconquered ; or of unmatched prowess ; his vehicle is the bull, the incarnation of the Law.

53.

200. Of the form of the banyan tree (Nyagrodharûpah). The tree of Samsâra, since it grows downwards "With roots above and branches down, this banyan is ancient" say the S'rutis (Katha Up. 6-1).

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The banyan tree (Nyagrodhah).

201. This means Dakshinâmûrti who taught under a banyan tree ; or Mahâvishnu, who was seen by Mârkandeya in the great deluge, reclining on a banyan leaf as Bâlakrishna.

202. Reclining on the ear of the tree (Vrikshakarnasthitih) : that is on the leaf of it. If the reading be 'Vrikshakalpasthitih' the meaning is : From a single seed springs up a banyan tree ; from it drop many seeds, each, giving rise to a separate banyan ; and so on *ad*

infinitum. This tree of S'amsâra resembles this and he is its lord; the resemblance is not exact, for the seed does not spring up again when burnt by knowledge, whereas if it be not burnt, there is nothing avoiding it. In the episode of Mârkandeya, Vishnu showed him during the deluge that in the one Brahman the banyan tree of Samsâra though small was immense in its branches, as symbolising the nature of his Mâyâ.

Here, "S'iva, Mahes'vara, Rudra, Vishnu, Grandsire (Brahmâ), the friend of (one who is in) Samsâra, omniscient, the supreme soul—these eight names specially denote Him and enable one to reach the great Lord," says the S'aiva Purana; so S'iva is praised by names indicating Brahmâ and Vishnu as these are not different from Him.

In the episode of the journey to the Mount Kailâsa, narrated in the Harivams'a, "whatever names," says S'iva, "are attributed to you, O Govinda, in the world are mine too; this needs no discussion and admits of no doubt." Hence in all the Purânas, the one Lord is praised by the names indicating Vishnu or S'iva; may the bolts of Heaven fall upon the heads of those bigots that create a difference between these and notions of inferiority and superiority. "Those whose minds are warped by bigotry," says the Sûta Samhitâ, "look upon Brahmâ, Vishnu and S'iva as different and ignore their unity." "Mother, the Supporter, Brahmâ," Rudra, many-headed" says the Vishnu Sahasranâma, including the names of S'iva, and Brahmâ. Again, in the S'iva Sahasranâma we come across such names as "Mahâdeva, undecaying, Hari, the lord of the Ganas, Prajâpati," indicating Brahmâ and Vishnu. The assumption, that these names might have been used in a primary or secondary sense, in these places, has been set aside by the examples cited from the S'aiva and the Skânda Purânas. Also it clashes with the following Vedic texts: "He who is one

though called by the names of all the gods," "Him whom all names enter into," "They assume that the one is many," "The wise ones speak of the one as many as Agni, Yama, Air, &c." Hence these theories (of difference in deity) should receive no consideration whatever. We have beautifully discussed this point in the introduction to the A'di Parva.

203. Many, formed (Vibhuh): as that of Hari, S'iva, Durgâ, Ganapati, the Sun, the Fire and the Air, to bless his devotees.

204. With sharp teeth (Sutîshnadas'anah) powerful enough to grind to powder many Universes.

205. Huge bodied (Mahâkâyah).

206. Huge faced (Mahânanah). 54

207. At whose starting the armies of his enemies flee away (Vishvaksenah); or "with armies of acknowledged valour."

208. Harih: since he removed the dangers of the lord of the elephants (Gajendra): or "the universal destroyer."

209. The sacrifice (Yajnah); the cause of evolution; "The sacrifices offered up in the fire," says the S'ruti "reach the Sun; he sends down rain, from rain is produced food and from food the beings."

210. Having the bull as his flag and vehicle (Samyugâpîdavâhanah): during the battles.

211. Of fierce heat (Tîshnatâpah): being the soul of fire.

212. With fleet horses (Haryas'vah). The Sun whose Soul He is.

213. The friend (Sahâyah): of the Jîva. "Two birds" says the S'ruti (Mun. Up. 3-1) "live associated as companions."

214. Cognisant of the proper time for actions Karmakâlavit): as the Dars'a and other sacrifices. 55

215. Propitiated by Vishnu (Vishnuprasâditah): when he wanted to acquire the discus.

216. The sacrifice (Yajnah): which symbolises Vishnu: "Sacrifice" says the S'ruti "is Vishnu."

217. The Ocean (Samudrah).

218. The Badavâ fire (Badavâmukhah): that absorbs every day the waters of the Ocean.

219. The friend of fire (Hutâs'anasahâyah): air.

220. Calm-minded (Pras'ântâtmâ): like the waveless ocean.

221. Fire (Hutâs'anah). 56

222. Of fierce splendor (Ugratejâh).

223. Of great splendor (Mahâtejah): radiant on all sides.

224. Skilled in war (Janyuh).

225. Cognisant of the time of victory (Vijayakâlavit): for without this quality, even a valiant man would be defeated.

226. The science of astrology, that describes the courses of the stars and the planets (Jyotishâmayanam).

227. Victory (Siddhih).

228. Whose form is everything (Sarvavigrahah): as Time. If the reading is *Sandhi* instead of *Sarva* the meaning is: He who is reconciliation, dissention, embassy, and stability. 57

229. With tuft of hair (S'ikhî): the householder.

230. With shaven crown (Mundî): the Sannyâsin, this includes the ever-bachelor. If the reading be *Dandi* the meaning is: One wearing a knotted stick of bamboo or palâs'a.

231. With matted hair (Jadî): the hermit.

232. The flaming (Jvâlî): the bright or the northern path (Uttarâyana) pursued by the house-holders, &c.

233. Embodied (Mûrtijah).

234. Residing in the head (Mûrddhajah) : in the Sahasrâra lotus.

235. Strong (Balî) : if the reading be *Vali* the meaning is ' wrinkled.'

236. Adorned with the flute (Venavî).

237. Kettle drum (Panavî).

238. Cymbals, (Tâlî).

239. Possessing granaries (Khalî).

240. The enveloper of the envelopers of Yama (Kâlakatamkatah). If the reading be *s'âla* the meaning is : He who envelopes the air, that envelopes the trees, *i.e.*, He is the ether. 58

241. The astrologer (Nakshatravigrahamatih) : whose calculations are regulated by the course of the stars and the planets.

242. Immersed in sense-objects (Gunabuddhih) : the Jîva

243. The place of dissolution (Layah) : of everything.

244. Unshaken (Agamah) : the witness, bare consciousness. If we read *yama*, the meaning is : " He who attracts all like a magnet."

245. Virât (Prajâpatih).

246. With universal arms (Vis'vabâhuh).

247. The individual (Vibhâgah).

248. The collective (Sarvagah).

249. Unhappy (Asukhah) : devoid of the means of enjoyments, since he is not the enjoyer. 59.

250. Liberator (Vimochanah) : from Samsâra.

251. Easily accessible (Susaranah). If we read *Sus'arana* the meaning is " He who protects effectually " with no chance of returning again to rebirth.

252. Born in golden armour (Hiranyakavachodbhavah) : the body that as a modification of Mâyâ : " The face of Truth " says the S'ruti (I's'. Up 16.) " is concealed

by a golden disc." He is born in the body and manifests himself through it.

253. Sprung from the phallus (Medhrajah).

254. Ranger of the woods (Valachârî) : the hunter ; as we find the word *Vala* used to denote *forest* in the Brâhmana "The gods verily perceived the cows in the forest."

255. Ranging the earth (Mahîchârî).

256. Present everywhere (Srutah). 60.

257. Attended by the sound of all the musical instruments (Sarvatûryaninâdî).

258. With the Jîvas as his family (Sarvâtodyaparigrahah).

259. The serpent S'esha (Vyâlarûpah).

260. The dweller in the cave (Ghuhâvâsî) : the Yogin.

261. Kârtikeya (Guhah,)

262. Adorned with the garland Vanamâlâ. (Mâlî).

263. Enjoyer of the (wave-like) sensory-objects. (Tarangavid). 61.

264. Conferring the three states of birth, continuation and destruction (Tridas'hah) : upon all living beings.

265. The bearer of the three points of Time(Trikâladhrik). For it has been said : " The past, present and the future, the gross and the subtle, the near and the far, the vestant and the kalpa are all existant in the soul of consciousness, produced by Mâyâ."

266 The liberator from Karma and the other fetters (Karma sarvabandha vimochanah.) : Karma, past and present ; " the fetters" are forged by ignorance and desire."

267. The binder of the lords of Asuras (Bandhanastvasurendrânâm) : of Bali in his incarnation as Vâmana. The plural is used on account of the various Kalpas.

268. Destroyer of his enemies in battle (Yudhis'atruvinâs'anah). 62.

269. Reached through Sânkhya (Sânkhyaprasâdah): that teaches discrimination between the Self and the non-self; or Dattâtreya, the teacher of Sânkhya.

270. Durvâsâh: The brother of the above, born of the Ams'a of Rudra.

271. Sought by all good men (Sarvasâdhuneshevitah). Soma, the king of all the Brâhmanas.

272. He who causes (even Brahmâ and others) to flee (Praskandanah). "I think thee as the cause to flee those who were firm," say the Mantras.

273. The distributor (Vibhâgajnah): of the kârmic results of beings according to their deserts.

274. Unequalled (Atulyah): "There is none equal to thee; whence superior"? says the Gîtâ (11—43).

275. Cognisant of the mode of distribution of the offerings in sacrifices (Yajnavibhâgavit). 63.

276. Residing everywhere (Sarvavâsah).

277. Ranging everywhere (Sarvachârî).

278. Clothed in rough skin (Durvâsâh): of the elephant; or he whose covering it is impossible to know, being infinite.

279. Indra (Vâsavah).

280. Immortal (Amarah).

281. The immense snow (Haimah): that is in the form of the Himâlaya.

282. The maker of gold (Hemakarah). We hear in the Purânas that there is a Jambu tree as a land mark of the Jambû Dvîpa, the juice of whose fruits overflowing the land becomes gold.

283. Actionless (Nishkarmâ.)

284. All supporter (Sarvadhârî): the bearer of the results of all acts.

285. The best of bearers (Dharottamah): himself unsupported, he supports the Mundane Egg, along with

the elephants of the quarters, S'esha and the tortoise that bear it. 64.

286. Red-eyed (Lohitâkshah).

287. With great senses (Mahâkshah): embracing the Universe.

288. With victorious chariot (Vijayâkshah).

289. Learned (Vis'âradah).

290. The collector (Sangrahah): back of his arrows; or he who accepts his devotees (as his own).

291. The restrainer (Nigrahah): of Indra, &c., when they go astray.

292. The actor (Kartâ).

293. With serpents belting his dress (Sarpachîranivâsanah). 65.

294. Chief (Mukhyah).

295. Inferior (Amukhyah): "Agni" says the Brâhmana "is the last of the gods, Vishnu the chief, and the other gods range between the two. The meaning is S'iva is all the gods.

296. The body (Dehah): extremely healthy and stout.

297. Adorned with Kâhala (Kâhalih): a musical instrument (clarion). Some read "Dehâri" the enemy of the body.

298. Granter of all desires (Sarvakâmadah).

299. Favourable at all times (Sarvakâlaprasâdah).

300. Extremely powerful (Sulabah): to relieve the suffering of others, *i.e.*, merciful.

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301. Bearing the shape of Balarâma (Balarûpadhrit): or of great prowess and beauty. 66.

302. The best of desirable objects (Sarvakâmavarah). Moksha or Salvation.

303. Conferrer of everything (Sarvadah).

304. Having faces on all sides (Sarvatomukhah): as an accompaniment to having arms and feet in all directions.

305. From whom all forms proceed as from the A'kâs'a (A'kâs'anirvirûpah): as for example the formless, air, sky, lightning and thunder. "These rise from this A'kâs'a, attain the Supreme Light and unite with their original nature; so this Jîva rises out of this body, attains the Supreme Light, and unites with his original nature; he is the highest Purusha," says the S'ruti (Chchâ. Up. 8-3-4.); and that meaning is embodied here. That is: Air and the other objects referred to of the same nature as the âkâs'a, though formless, separately manifest themselves during the rains, and transforming themselves like an extinguished light, with their soul, the Supreme Light. So the Jîva named Samprasâda, though identified with the body and incapable of being distinguished from it, separates itself during meditation like another body, transforms itself into its primal nature, of being free from all sins and the other seven attributes and unites itself with the Supreme Light, the Brahman, free of all limitations, as one with it.

306. Fallen (Nipâtî) into the abyss of the body (as Jîva) and liable to be identified with it.

307. Powerless (Avas'ah): to avoid sorrow consequent upon its attachment to the body.

308. The bird (Khagah): residing in the Ether of the heart, in his pure form. The ether of the heart is free from all attachment; that which is within it is still more so; but see the power of illusion, he becomes powerless having been enchained in the body. 67.

309. Of terrible form (Raudrarûpah): as the great Bhairava.

310. Ams'uh: a kind of deity.

311. The Sun (A'dityah) : his companion a god named Bhaga, says the Brâhmana : " The Ams'u and the Bhaga proceed from Him."

312. Myriad-rayed (Bahuras'mih) : the Sun.

313. Of excellent splendour (Suvarchasî.)

314. Fleet as the wind : (Vasuvegah) : says the S'ruti " Vâyu, verily, surrounds all these."

315. Fleeter than that (Mahâvegah.)

316. Fleeter than mind (Manovegah) : " He is fleeter than the mind " says the Mantra (I's'a Up. 4).

317. Wanderer of the nights (Nis'âcharah) : enjoying the sense objects, wrapped in the darkness of ignorance. 68.

318. Residing everywhere (Sarvavâsî) in all bodies.

319. Associated with S'ri (S'riyâvâsî) : *i.e.*, Rik, Yajus and Sâman, the knowledge expounded in the Vedas, from the passage : " She is the immortal S'rî of the wise."

320. The Initiator (Upades'akarah).

321. The inactive (Akarah) : silent, as he taught (the Rishis) through silence. For it has been said " Wonderful it as to see under the banyan tree aged disciples gathering round a young Teacher ; the Teacher taught by silence and the doubts of the pupils were cleared." Vâdhva was questioned again and again by Bâshkali ; he kept quiet and after the third question, he said " We are teaching it but you cannot understand ; this Self is calmness."

322. The silent (Munih).

323. He who meditates standing out of the limitations of the vehicles (A'tmanirâlokah.)

324. Well worshipped (Sammagnah).

325. Conferrer of infinite wealth (Sahasradah). 69.

326. The bird (Pakshî) : Garuda.

327. Bearing the form of a friend (Paksharûpah).

328. Extremely brilliant (Atidîptah) as millions of suns, outshining his enemies in splendor.

329. Lord of all Beings (Vis'âmpatih).

330. The confuser (Unmâdah).

331. The god of Love (Madanah): the bodiless.

332. The desired (Kâmah): as the woman.

333. As'vatthah: the Samsâra tree; or the kalpa tree granting all desires.

334. Conferrer of wealth (Arthakarah).

335. Conferrer of fame (Yas'ah). 70.

336. The lord of all desires (Vâmadeyah): the king, their fulfiller.

337. The result of actions (Vâmah): the happiness resulting from the contact of sense objects.

338. The eldest (Prâk): of all.

339. Skilful (Dakshinah): in traversing the three worlds.

340. Vâmanah: that subdued Bali.

341. The Siddhayogî: as Sanatkumâra.

342. The great sage (Maharshih) as Vasistha.

343. Of accomplished desires (Siddhârthah): like Rishabha and Dattâtreya.

344. The perfect and the aspirant (Siddhasâdhakah): like Yâjnavalkya who became a Sannyâsin after attaining knowledge. 71.

345. The mendicant (Bhikshuh): wearing the Linga external marks; the Hamsa (in the Sanyâsa order).

346. Of the form of the mendicant (Bhikshuru'pah): without any Linga; the Paramahamsa.

347. Actionless (Vipanah): without any knotted stick, &c.

348. The soft-hearted (Mriduh): merciful to all beings.

349. Unmodifying (Avyayah): free from joy and sorrow in cases of praise and disgrace.

350. Kârtikeya (Mahâsenah): the general of the divine armies.

351. Vis'âkhah: sprung when Indra struck with the Vajra; his friend.

352. The enjoyer of the sixty Tatvas (Shashtibâgah). These are explained in the Mândûkyopanishad in the passage beginning with "with the waking state as his abode, &c." They are as follows: *The waking state*: The consciousness is external, the seven objects of the senses, sound, &c., united with those of thought and cognition, rising out of the conceptions of the Self, make up nine, the nineteen channels of enjoyment, made up of the ten sense organs, the five vital airs, Manas, Buddhi, Ahamkâra and chitta; the gross body, the object of enjoyment, upon which depend the sensory objects as sound; these make up twenty-nine. Similarly the *dream state* when the consciousness is internal; the other factors exist as subtle impressions, altogether coming up to twenty-nine. Then the *dreamless state* when the Jîva alone with an extremely subtle consciousness, exists; making up a total of sixty. The enjoyer of these objects, is the witness of all this, of the form of bliss. In this state he enjoys by means of the extremely subtle functions of the Thinker, manifested as bliss.

353. The lord of the sense organs (Gavâmpatih); as their impeller. 72.

354. Armed with the Vajra (Vajrahastah): Indra who cleaves mountains.

355. Vast (Vishkambhî).

356. The paralyser of the armies of the Daityas (Chamûstambhanah).

357. The performer of Vritta and Avritta (Vrittâvrittakarah). *Vritta* is making circular evolutions with his chariot during battle; *Avritta* piercing into the army of the enemy and coming back safe.

358. The knower of the base (Tâlah) : or the bottom of the ocean of Samsâra—its basis the pure Brahman.

359. The spring (Madhuh).

360. Red-eyed like wine (Madhukalochanah) : or with eyes shaped like the birds called Koyashtika. 73.

361. The family priest (Vâchaspatih) : or Brihaspati is the priest of the gods ; hence any one who performs the functions. Says the Brâhmana "Brihaspati is the priest of the gods, the priests of the human kings do but take after him"; and the same sense is preserved in the Mantra "He who bears the well supported Brihaspati."

362. Vâjasanah : the expounder of the so-called S'âkhâ, the performer of the functions of the Adhvaryu.

363. Always praised by the members of the A'sramas (Nityamâs'ramapûjitah).

364. Centered in Brahman (Brahmachârî).

365. The wanderer over the earth (Lokachârî) : the mendicants who beg in the houses of the Brâhmanas and others.

366. Moving everywhere (Sarvachârî) : says the S'ruti : "He who knows thus 'I am Brahman,' becomes all this." Through the knowledge of Self, he became the Self of everything.

367 He who knows the course of introspection (Vichâravit .

368. The Ruler (I's'ânah) : the regulator and indweller. 74.

369. The Lord. (I's'varah).

370. Time (Kâlah) : He who counts up the acts good and bad of men to apportion the results thereof, *i.e.*, Chitragupta.

371. The ranger of the night (Nis'âchâri) : even during the night of Brahmâ in the great deluge, he exists, enjoying individual bliss.

372. Armed with Pinâka (Pinâkavân) his bow.

373. Residing in the Daityas (Nimittasthah) : as their soul.

374. The Daityas (Nimittam) : being all.

375. Plenty (Nandih) : wealth of knowledge as we see from the S'ruti : "This is his supreme wealth."

376. Conferrer of wealth (Nandikarah).

377. The monkey (Harih) : the help of Râma, an incarnation of Vishnu. 75.

378. The Lord of Nandin (Nandîs'varah) : the group of attendants so named or his vehicle.

379. Nandî.

380. Causer of joy. (Nandanah).

381. Increaser of joy (Nandivardhanah).

382. He who takes away the wealth (Bhagahârî) : of even, Indra, &c.

383. The slayer (Nihantâ) : as death.

384. Kâlah : the store-house of the sixty-four arts.

385. Extremely great (Brahmâ).

386. The grand-sire (Pitâmahah) : Vishnu is the universal father, as we read that his consort Lakshmî is the world-mother, the father of the above. 76.

387. The four-faced (Chaturmukhah) : Brahmâ.

388. With universally worshipped symbols (Mahâlingah).

389. Of attractive appearance (Châru lingah).

390. The master of the symbols (Lingâdhaykhshah). Here symbols stand for various kind of evidence ; he who knows their pros and cons.

391. The ruler of the gods (Surâdhykshah) : presiding over the sight and other means of evidence.

392. The ruler of unification (Yogâdhyakshah). Yoga is the process of unifying all the deities in the ether of the heart, as we see from the S'ruti. "Here

they all become one." Only through His grace is this realised.

393. The regulator of the cycle of the Yugas (Yugâvahah) : Krita, Tretâ, Dvâpara and Kali, that differ in the proportion of vice and virtue. 77.

394. The regulator of virtue and vice (Bîjâdhyakshah) : dispenser of their effects.

395. The creator of virtue and vice (Bîjakartâ).

396. The aspirant of the science of the soul (Adhyâtmânugatah).

397. Endowed with fortitude (Balah).

398. Itihâsah : as Bhârata.

399. Associated with the rules of sacrifice (Sakalpah) : the Mîmâmsâ system.

400. Gautamah : the promulgator of Logic.

THE FIFTH HUNDRED.

401. The moon (Nis'âkarah) : who was the head of a school of grammarians so named (Chandravyâkarana). 78.

402. The subduer (Dambhah).

403. Unsubdued of his enemies (Adambhah).

404. The soul of those devoid of pride (Vaidambhah).

405. Amenable to his devotees (Vas'yah).

406. Able to influence others (Vas'akarah) : or the giver of progeny, if we read (Vams'ya).

407. The fomenter of quarrels (Kalih) : between gods and demons.

408. Creator of the worlds (Lokakartâ) : the fourteen material ones.

409. The Lord of Beings (Pas'upatih) : from Brahmâ down to the tuft of grass.

410. The creator of the (five) great (elements) (Mahâkartâ).

411. Foodless (Anaushadhah) : as rice &c. ; *i.e.*, he is not the enjoyer. 79

412. Undecaying (Aksharam).

413. The Supreme Brahman (Paramam Brahma) : when compared with the relative Brahmans as food (Annamayakos'a) &c. ; pure bliss.

414. Strength (Balavat) : the deity presiding over it.

415. Indra (S'akrah).

416. Punishment (Nîtih) : on those that deserve punishment.

417. Injustice (Anîtih).

418. Pure minded (S'uddhâtmâ).

419. Pure (S'uddhah).

420. Worshipful (Mânyâh).

421. Cycle (Gatâgatah) : of Samsâra. 80

422. Highly favourable (Bahuprasâdah).

423. Of good dreams (Susvapnah) : also the Taijasa who presides over that state.

424. The mirror (Darpanah) : reflecting the Universe.

425. Conqueror of his enemies (Amitramjit) : external and internal.

426. The author of the Vedas (Vedakârah) : from the S'ruti "Rik and the other Vedas are but his breath."

427. The author of the Mantras (Mantrakârah) : other than those found in the Vedas, *i.e.*, those in the Tantras, Purânas and the languages of the country.

428. The learned (Vidvân).

429. Queller of foes in battle (Samaramardanah). 81

430. Dwelling in the great clouds (Mahâmeghanivâsî) : during the great deluge, as their presiding deity.

431. Extremely terrible (Mahâghorah) : as the author of the deluge.

432. Ruler over all (Vasî).
433. The destroyer (Karah).
434. Flaming as fire (Agnijvâlah).
435. With fierce flames (Mahâjvâlah) : more terrible than the above.
436. Very smoky (Atidhûmrah) : when he burns up everything as the great fire of Time.
437. Pleased with offerings (Hutah).
438. Offerings (Havih) : of milk.
439. Virtue (Vrishanah) : or the fountain of virtue. 82.
440. The beneficial (S'ankarah).
441. Ever radiant (Nityamvarchasvî).
442. Fire (Dhûmaketanah) : clouded with smoke.
443. Blue (Nîlah).
444. Remaining (Linga) in his limbs (Angalubdhah) : blue or otherwise, *i.e.*, ever present in his Linga.
445. Auspicious (S'obhanah).
446. Free of all obstacles (Niravagrahah) : the granter of all desires. 83.
447. Conferrer of prosperity (Svastidah).
448. Absolute Being (Svastibhâvah)
449. Sharing (Bhâgî) : in sacrifices.
450. Distributor of the shares (Bhâgakarah) : of sacrifice.
451. Quick (Laghuh).
452. Unaffected (Utsangah).
453. Of great symbols (Mahângah).
454. The God of Love (Mahâgarbhaparâyanah) : producing everything, as being the womb of every object and the supreme Goal.
455. Black complexioned (Krishnavarnah) : as Vishnu. 84.
456. White colored (Suvarnah) : as Sâmba (S'iva).
457. The senses of all embodied beings (Indriyam Sarvadehinâm).

458. Of great feet (Mahâpâdah).
459. Of great hands (Mahâhastah).
460. Of great body (Mahâkâyah).
461. Of great fame (Mahâyas'ah). 85.
462. Of great head (Mahâmûrdhâ).
463. Of great dimensions (Mahâmâtrah).
464. Of great eyes (Mahânetrah).
465. The destroyer of ignorance (Nis'âlayah).
466. The great death (Mahântakah), *i.e.*, the death of the death.
467. Of great ears (Mahâkarnah).
468. Of great lips (Mahoshtah).
469. Of great jaws (Mahâhanuh). 86.
470. Of great nose (Mahânâsah).
471. Of great throat (Mahâkambuh).
472. Of great neck (Mahâgrîvah).
473. The remover of the bondage of the bodies (S'mas'ânabhâk).
474. Of huge chest (Mahâvakshâh) : if we read *raksha*, the meaning is 'powerful to protect.'
475. Of great joints (Mahoraskah).
476. The inner Soul (Antarâtmâ).
477. Adorned with the deer (Mrigâlayah). 87.
478. He upon whom the fruits of the mundane Eggs hang (Lambanah).
479. Of hanging lips (Lambitoshtah) : to swallow with gust every thing during the great deluge.
480. Of great illusion (Mahâmâyah) : unpierceable even by Brahmâ and others.
481. The Ocean of Milk (Payonidhih).
482. Of great teeth (Mahâdantah).
483. Of great fangs (Mahâdamshtrah).
484. Of great tongue (Mahâjihvah).
485. Of great face (Mahâmukhah). 88.

486. Of great claws (Mahânakhah) : as the Nrisimha (man-lion).

487. Of great hairs (Mahâromâh) : as Varâha (the boar).

488. Of great stomach (Mahâkos'ah).

489. Of great matted locks (Mahâjadah).

490. Of pleasant aspect (Prasannah).

491. Favor (of aspect) (Prasâdah).

492. Experience (Pratyayah).

493. With the mountain as his bow (Girisâdhanah) : in battle.

494. Affectionate (Snehanah) : like the father to all beings. 89.

495. Devoid of affection (Asnehanah).

496. Unconquered (Ajitah).

497. Extremely silent (Mahâmunih).

498. Shaped like a tree (Vrikshâkârah) : of Samsâra.

499. Tree-symboled (Vrikshaketuh) : representing Samsâra. One cannot possibly know Samsâra except through the body and the organs.

500. Fire (Analah) : that never has enough to consume.

THE SIXTH HUNDRED.

501. With the air as his vehicle (Vâyuvâhanah) : to go from one place to another.

502. Dwelling on hills (Gandalîh). 90.

503. Residing on the Meru (Merudhâmâ).

504. The Lord of the gods (Devâdhipatih).

505. The Atharvopanishads (Atharvas'îrshah).

506. The Sâmaveda as his face (Sâmâsyah).

507. The humberless Riks as his large eyes (Riksahasrâmitekshanah). 91.

508. The Yajus as his feet and arms (Yajuhpâdabhujah).

509. The Upanishads as his secret part (Guhyah).

510. The exotericism (Prakâsah) : of the ritualistic section (Karmakânda).

511. The moveable (Jangamah) : as the king and the dog.

512. Of fruitful request (Amoghârthah).

513. Compassionate (Prasâdah).

514. Easily attainable (Abhigamyah).

515. Of auspicious looks (Sudars'anah). 92.

516. Help (Upakârah).

517. Giver of happiness (Priyah).

518. Proceeding towards (Sarvah) : (his devotees)

519. Gold (Kanakah) : and such other desirable objects.

520. Golden colored (Kânchanachchavih).

521. The navel (Nâbhih) : the centre of the Universe—the sacrifice. Being incapable of producing very high results taking one very far, it is called the navel.

522. Cause of plenty (Nandikarah) : in the shape of the results of the sacrifice.

523. Faith (Bhâvah) : in sacrifices.

524. The architect of the lotus shaped Universe (Pushkarasthapatih).

525. Firm (Sthirah) : as the mountains. 93.

526. The twelfth (Dvâdas'ah) : Moksha. Humanity undergoes ten states of existence beginning with gestation; the tenth is death, the eleventh is Svarga, (heaven) and Moksha (Salvation) is the twelfth.

527. The frightful ; (Trâsanah) : as representing the intermediary states.

528. The first (A'dyah) : prior to Samsâra, pure. These three names signify that he is the origin, the middle and the end.

529. The union (Yajnah) : between the Jîva and the I's'vara.

530. Dwelling in the sacrifice (union) (Yajnasamâhitah) : attainable through the same.

531. Night (Naktam) : the great Illusion causing the darkness of ignorance.

532. Kalih : strife the product of the above, manifesting desire and hatred.

533. He who brings about the effects of the Illusion (Kâlah) : the stream of birth and death.

534. The Makarah : the constellation of S'ims'umâra shaped like the Makara or whale—the symbol of Time

535. Adored by Death (Kâlapûjitah). 94.

536. Surrounded by the groups of Pramathas (Saganah).

537. Including others (Bâna for instance) in his suite (Ganakârah).

538. Having as his charioteer Brahmâ, the guardian of the welfare of the beings (Bhûtavâhana sârathih).

539. Reclining upon the ashes (Bhasmas'ayah) : the Vasishta and the Linga Purânas say : "The holy ashes are called *Bhasma* as they frighten away all sins, fetters, demons and diseases, O great sage"; also "what is the use of the other outward marks of liberations, smearing oneself with Bhasma constitutes the true mark thereof. One always observing the above, very soon develops knowledge." In the Atharvas'iropanishad we read "One should take the Bhasma pronouncing the Mantra 'Agni, &c.' and should smear the limbs. This is the Pâs'upata vow and rends away the bonds of the Jîvas." One should also cover himself with them ; says the Vriddha S'âtâtapa : "One smeared with Bhasma, and reclining on the same, and reciting the Rudrâdhyâyâ, is freed from all such

heinous sins as theft of gold, intercourse with the wife of his teacher, drunkenness, and the murder of a Brahmin."

540. Protector (of the Universe) through the Bhasma (Bhasmagoptâ). Later on we read "The Bhasma was given to the world for protection; auspiciousness, purification and as a mark."

541. Formed of Bhasma (Bhasmabhûtah): when the Sage Mankanaka began to dance about on seeing the juice of the vegetable drip from his hands, S'iva wanted to stop his dancing and opening his finger, showed him the holy ashes proceeding therefrom, to prove that his body was composed of sacred ashes.

542. The tree (Taruh): Kalpa and other divine trees.

543. Ganah: such as Bhringi, Riti, Nandi, &c. 95.

544. The guardian of the worlds (Lokapâlah): fourteen in number.

545. Transcending the worlds (Alokah).

546. Great souled (Mahâtmâ): Perfect.

547. Worshipped by all (Sarvapûjitah).

548. White (S'uklah): pure.

549. Threefold white (Tris'uklah): in body, speech and mind.

550 Possessed of Kaivalya (Sampannah), *i.e.*, Moksha.

551. Undefiled (S'uchih): by external impurities. The meaning is he is unattached.

552. Worshipped by the ancient teachers (Bhûtanishevitah). 96.

553. Dwelling in the orders (A's'ramasthah): four in number in the shape of Dharma.

554. Dwelling in rituals (Kriyâvasthah): such as sacrifices that form the preparatory stage to the practice of Dharma.

555. The intelligence of Vis'vakarman (Vis'vakarmamatih).

556. Who is sought after (Varah).

557. Long armed (Vis'âlâkhah).

558. Red lipped (Tâmroshtah).

559. Collection of waters (Ambujâlah) : the ocean.

560. The motionless (Sunis'chalah) : as the mountains. 97.

561. Brown (Kapilah).

562. Red (Kapis'ah).

563. White (S'uklah).

564. Life period (A'yuh).

565. Ancient (Parah).

566. Recent (Aparah).

567. Gandharvah : as Chitraratha.

568. Aditih : the mother of the gods, as we see from the S'ruti " This is verely Aditi " ; or the Earth.

569. Garuda (Târkshyah).

570. Known easily (Suvijneyah).

571. Of beautiful speech (Sus'âradah). 98.

572. Armed with Paras'vadha (Puras'vadhâyudhah).

573. Desirous of conquest (Devah).

574. He who was ready (Anukârî) : so launch the Chakra to slay Bhîshma.

575. A good friend (Subândhavah) : *i.e.*, to Arjuna.

576. With the Vînâ (Tumbavînâ) : called Rudra Vînâ.

577. Of terrible anger (Mahâkrodhah) : during the great deluge

578. With progeny exceeding the gods in excellence (U'rdhvaretâh) : *i.e.*, Brahmâ and Vishnu.

579. Residing in the waters (Jales'ayah). Vishnu reclining on the serpent S'esha. 99

580. Who swallows everything with fierceness (Ugrah).

581. Who attracts every one (Vas'amkarah).

582. The flute (Vams'ah).

583. The sound of the flute (Vams'anâdah).

584. Faultless (Aninditah).

585. Beautiful in all his limbs (Sarvângarûpah).

586. The great Mâyâvin (Mâyâyî): the illusion-producer; as we read "Know the Prakriti as Mâyâ and the Mahes'vara as the lord of Mâyâ."

587. The friend (Suhridah): who renders help without expecting any return.

588. Air (Anilah).

589. Fire (Analah). 100.

590. The bonds (Bandhanah): of Samsâra.

591. The fashioner of the bonds (Bandhakartâ): of Samsâra

592. The breaker of the bonds (Subandhanavimochanah); of Mâyâ.

593. Dwelling with the enemies of sacrifice (Sayajnârih): the Daityas.

594. Dwelling with the enemies of Love (Sakâmârih): the Yogins.

595. Of great tusks (Mahâdamshtrah).

596. Of mighty weapons (Mahâyudhah). 101.

597. Variously abused (Bahudhâninditah). When he went to the forest of Dârukâ naked, in a fascinating shape, all the sages there abused him: "This sinner is here come to seduce the hearts of our wives."

598. He who fascinated the sages of Darukâvana (S'arvah).

599. Capable of conferring good even on the above. (S'amkarah).

600. Destroyer of all doubts. (S'amkarah). The four names signify that he destroyed all the doubts of

the very sages of the Darukâvana who abused him and whom he fascinated, by imparting to them, out of his supreme compassion, the knowledge of Truth.

THE SEVENTH HUNDRED.

601. Poor (Adhanah) as he is naked.

602. The Lord of the gods. (Amares'ah).

603. Mahâdevah : worshipped even by the gods ; "Since the great one is worshipped by all the gods, he is named Mahâdeva, the word *Maha* signifying worship."

604. Adored by Vishnu (Vis'vadevah) : who is named *Vis'va*.

605. The slayer of the foes of the gods (Surârihâ)

102.

606. The serpent S'esha, underneath the mundane Egg (Ahirbudhnyah) : says the Vishnu Purâna : "Rudra in his aspect of Sankarshana comes out and consumes the three worlds."

607. Of the color of the air (Anilâbhah) : just as the air though invisible, is perceived through touch, so He is perceived through the experience produced of the contact of the sense objects ; for it is said that : "The result that accrues through the experience of external objects, is the same that is experienced through consciousness, according to the conclusions of the Vedânta."

608. With extraordinary powers of perception (Chekitânah) : He perceives every detail at once.

609. The offering (Havih) : *i. e.*, the object enjoyed by the consumer of the above. If we read *Hari*, the meaning is "the object appropriated by Hari, *i. e.*, the sacrificial offerings."

610. Ajaikapât ; one of the eleven Rudras.

611. The Lord of the mundane Egg (Kâpâlî) :

formed of the two halves of the skull, *i.e.*, the Earth and Heaven.

612. With three pegs (Tris'ankuh) : the Gunas, obstructing his course as Jîva. Says the Gîtâ, "There is no object in the Earth, the Heavens or among the Gods, that is free from these three Gunas, produced of Prakriti" (18-40). Hence the meaning is : He is all the Jîvas.

613. Unconquered (Ajitah) : by those three pegs.

614. Pure (S'ivah) : free from limitations ; says the Vâyu Samhitâ : "Purity is the natural state of S'iva." 103.

615. Dhanvântarih : the great physician. "I hear" says the S'ruti "Of you as the most excellent physician of all the physicians."

616. The comet (Dhûmaketuh).

617. Skandah.

618. Kubera (Vais'ravanah).

619. Brahmâ (Dhâtâ).

620. Indra (S'akrah).

621. Vishnuh.

622. The Sun (Mitrah).

623. Tvashtâ.

624. Dhruvah.

625. The supporter (Dharah). 104.

626. Prabhâvah : one of the Vasus.

627. The all-permeating Vâyu (Sarvagovâyuh) : the Thread Soul ; says the S'ruti : "By the Vâyu as the thread is held together this world, the next and all the beings therein." (Br. Up. 3·4).

628. Aryamâ.

629. Savitâ.

630. The Sun (Ravih).

631. Ushanguh : a king ; or it may mean 'of fiery rays.' The names Dhanvantari, &c., are those of the gods. and apply to Siva, as the Soul of everything. Though repeat-

edly occurring, they have different applications according to the context and are not repetitions; even if they be so, there is no harm since they are laudatory.

632. Protector (Vidhâtâ): in many ways.

633. Mândhâtâ: the meaning of the word is: "He who protects the Jîva"

634. Appearing as the Jîvas (Bhûtabhâvanah): as the snakes in the rope by illusion. 105.

635. Manifesting in several forms: (Vibhuh).

636. Knower of colors (Varnavibhâvî): white, yellow, &c., in their various forms. "They speak of the white or the blue in Him," says the S'ruti. "Those endowed with introspection can see this in thecourse of the Nâdis. Another S'ruti says: "Snow, smoke, sun, air, fire, fire-fly, lightning, crystal, moon—the above forms precede, during the process of Yoga, the manifestation of Brahman" (S've. Up. 2—11).

637. Conferring all desires and attributes (Sarvakâmagunâvahah): during the same period of introspection, he enables the devotees to acquire all desirable objects and attributes—calm, fierceness, stupidity, that form the obstacles to Yoga, also called as 'the taste of bliss, unsteadiness, and absorption, respectively.

638. Lotus-navelled, (Padmanâbhah): since the lotus, the abode of the Universe rests in his navel, in the Manipûraka Chakra therein, as is plain from the S'rutis, "Is situated above the navel," "The great abode of the Universe."

639. Of mighty womb (Mahâgarbhah): Containing such great Beings as Brahmâ, &c.

640. Moon-faced (Chandravaktrah): beautiful.

641. Air (Anilah).

642. Fire (Analah): these name were mentioned before in their aspect of the elements; now they are viewed as the presiding deities thereof. 106.

643. The strong (Balavân).
644. The calm (Upas'ântah).
645. The ancient (Purânah).
646. Cognised through virtue (Punyachanchuh).
647. Lakshmî (î).
648. The creator of Kurukshetra (Kurukartâ) : just as *Bhâmâ* indicates *Satyabhâmâ*, *Kuru* here signifies *Kurukshetra*. "Kurukshetra is Avimukta" says the S'ruti. There are two well known places of that name, where acts performed become meritorious.
649. Residing in the Kurukshetra (Kuruvâsî).
650. The Soul of Kurukshetra (Kurubhûtah).
651. The brightener of the attributes (Gunaushadhah) : such as wealth, knowledge, dispassion, and virtue. 107.
652. The resting place of everything (Sarvâs'ayah) : "Here all things become one," says the S'ruti. It denotes Prâjna, the resting place of all things during Sushupti (sleeping state).
653. Consumer of the offerings placed on the sacred grass (Darbhachârî) : spread in the sacrificial ground.
654. The lord of all beings (Sarveshâm prâninâm patih).
655. The god of gods (Devadevah).
656. Attached to happiness (Sukhâsaktah).
657. Effect (Sat).
658. Cause (Asat).
659. Possessed of all the precious stones (Sarvaratnavit) : the best of their kind. 108.
660. Residing in the Kailâsa mountain (Kailâsagirivâsî).
661. Dwelling in the Himâlaya mountain (Himavatgiri sams'rayah).
662. The destroyer of the banks (Kûlahârî) : as the great flood that uproots the trees on the banks.

663. The fashioner of the banks (Kûlakartâ) : of such lakes as the Pushkara.

664. Cognisant of various sciences (Bahuvidyah).

665. Conferring many things (Bahupradah). 109.

666. The merchant (Vanijah).

667. The carpenter (Vardhakî).

668. The tree (Vrikshah) : of Ṣamsâra to be cut down by the above.

669. The Vakula tree (Vakulah).

670. The Sandal tree (Chandanah).

671. The Saptaparna tree (Chchadah).

672. Of mighty neck (Sâragrîvah).

673. Of mighty collar bones (Mahâjatruh).

674. Steady (Alolah).

675. The food grains (Mahaushadhah) : as rice and barley. 110.

676. The accomplisher of objects of desire (Siddhârthakârî).

677. The established conclusion with the help of metre and grammar (Siddhârthah Chchandovyâkaranottarah) : after having met all the objections, supported by the Scriptures and their commentaries.

678. With leonine roar (Simhanâdah).

679. Lion-tusked (Simhadamshtrah).

680. Riding on a lion (Simhagah).

681. Drawn by lions (Simhavâhanah). 111.

682. Supreme existence (Prabhâvâtmâ). The S'ruti says : 'The senses are Truth and He is their Truth.' The Meaning is He is the Truth of truths.

683. The devourer of the Universe, and He who has the above being as his eating plate (Jagatkâlasthâlah).

684. The benefactor of the world (Lokahitah).

685. The Saviour (Taruh).

686. Sârangah : a kind of bird.

687. The strange swan (Navachakrângah).

688. With shining crest (Ketumâlî) : like the peacock and the cock.

689. Protector of the places of Justice (Sabhâvanah). 112.

690. The abode of all Beings (Bhûtâlayah).

691. The Lord of beings (Bhûtapatih).

692. Day and night (Ahorâtram).

993 Faultless (Aninditah). 113.

694. The bearer of all beings (Vâhitâ sarvabhûtânâm).

695. The dwelling place of all beings (Nilayah).

696. Devoid of any birth (Vibhuh) : unborn.

697. Be-ness (Bhavah).

698. Fruitful (Amoghah).

699. Concentrated (Samyatah) : endowed with the powers of Dhâranâ, Dhyâna and Samâdhi.

700. The horse (As'vah) : Uchchais'ravas : and other divine ones.

THE EIGHTH HUNDRED.

701. The giver of food (Bhojanah).

702. The Supporter of life (Brânadhâranah). 114.

703. Endowed with fortitude (Dhritimân).

704. Intelligent (Matimân).

705. Persevering (Dakshah).

706. Respected (Satkritah) : by all.

707. The lord of the Yugas (Yugâdhipah) : the dispenser of the results of virtue and vice.

708. The protector of the senses (Gopâlih).

709. The lord of rays (Gopatih) : the Sun, &c.

710. Group (Grâmah).

711. Dressed in cow-skins (Gocharmâvasanah).

712. The destroyer (Harih) : of the sorrows of his devotees. 115.

713. Of beautiful arms (Hiranyabâhuh).

714. The protector of the body of the Yogins, that is like a log of wood when they have gone into Samâdhi for a long time (Guhâpâlah Praves'inâm).

715. He who has reduced to nothing his enemies (Prakrishtârih) : *i.e.*, the desires, of the advanced aspirants.

716. Of great joy (Mahâharshah).

717. The conqueror of love (Jitakâmah).

718. With subdued senses (Jitendriyah). 116.

719 The Gândhârah : the note *Ri* in the gamut.

720. Possessed of a fine dwelling place (Suvâsah) : the Kailâsa.

721. Devoted to Meditation (Tapassaktah).

722. Joy-producing (Ratih).

723. Virât (Narah) : who rules the mundane Egg.

724. The great music (Mahâgîtah).

725. The great dance (Mahânrityah).

726. Worshipped by the bonds of Apsaras (Apsaroganasevitah). 117.

727. Mighty-bannered (Mahâketuh) : in the shape of the bull.

728. The mountain Meru (Mahâdhâtuh.)

729. Wanderer over the peaks thereof (Naikasânucharah).

730. Ever moving (Chalah),

731. Cognisable (A'vedanîyah) : though transcending speech, he could be explained by the teachers.

732. The teaching (A'des'ah).

733. Conferring at the same time the pleasure produced by the contact of all the senses (Sarvagandhasukhâvahah). 118.

734. The external arch (Toranah) ; over the gates of the towns.

735. He who enables (those desirous of victory) to ward off missiles (Târanah).

736. The wind (Vâtah).

737. The fortress (Paridhih) : enclosed by walls.

738. The lord of birds (Patikhecharah) *i.e.*, Garuda.

739. The fruitful union (Samyogovardhanah) : between the sexes. It is said (in the Bh. Gîtâ) : "I am the progenitor, Kandarpa."

740. Old (Vriddhah) : "I am excelling all" in good qualities such as knowledge and wealth and not in the signs of old age, as wrinkles ; for it has been said : "Superiority accrues in the case of Brâhmanas through knowledge ; prowesses the standard among the Kshatriyas : the Vaisyas take precedence through wealth and the Sudras through age."

741. Very old (Ativriddhah).

742. Excelling others through his good attributes (Gunâdhikah). 119.

743. Eternal, with the Self as his companion (Nityamâtma sahâyah).

744. The lord of the gods and the demons (Devâsurapatih).

745. The Ruler (Patih) : of all.

746. Ready (Yuktah) : for fight.

747. With arms (Yuktabâhuh) : powerful enough to quell his foes.

748. Worshipped by the Indra in Heaven (Devodivi suparvanah). 120.

749. Enabling one to bear everything (A'shâdhah).

750. Conferring the same in a limited degree (Sushâdhah).

751. Motionless (Dhruvah).

752. White (Harinah) : pure.

753. Armed with the trident (Harah).

754. The granter of bodies : to those thrown down

from Svarga (Vapurâvartamânebhyah). If we read *Vasu* the meaning is "he who confers wealth on his devotees."

755. Greater than wealth (Vasus'reshtah): for, says the S'ruti, "He is dearer than wealth."

756. The great Path (Mahâpathah): *i.e*, the rule of life of the holy ones. 121.

757. He who took off the head (of Brahmâ) and he who considers well (S'irohârîvimars'ah). He cut off the head of Brahmâ not in anger, but after deep consideration.

758. Endowed with all (auspicious) marks (Sarvalakshanalakshitah): according to the Sâmudrika S'âstra; or he who is pointed out through all modes of evidence —but not realised.

759. The axle of the chariot, connected with the chariot (Akshah Rathayogî).

760. Connected with every thing (Sarvayogî): as the Lord.

761. Valiant (Mahâbalah). 122.

762. The Vedas (Samâmnâyah).

763. Other Scriptures (Asamâmnâyah); the Itihâsas, Purânas and A'gamas.

764. The god of holy places (Tîrthadevah).

765. With a mighty chariot (Mahârathah): the Earth.

766. Devoid of life (Nirjîvah); the soul of the material world.

767. Conferrer of life (Jîvanah): and consciousness even to the material bodies.

768. The Mantrah: such as Pranava; or "he who gives life to the dead.

769 Of calm looks (S'ubhâkshah).

770. Very hard (Bahukarkas'ah): of heart, since he is the destroyer. 123.

771. Possessed of numerous precious stones (Ratnabhûtah).

772. Red limbed (Raktângah).

773. He who dries up the great oceans as a water trough (Mahârnavanipânavit).

774. The root (Mûlam) of the Samsâra tree.

775. Very radiant (Vis'âlah).

776. Nectar (Amritah).

777. Manifested and unmanifested (Vyaktâvyâktah) : as effect and cause.

778. The storehouse of austerities (Taponidhih) : the great sage. 124.

779. The steps (A'rohanah) : to the Supreme to the aspirant.

780. One seated therein (Adhirohah).

781. Of good conduct (S'îladhârî).

782. Of great fame (Mahâyas'âh) : of pure renown.

783. The ornament of the army (Senâkalpah) : *i.e.*, valor.

784. With divine ornaments (Mahâkalpah).

785. Yogah : restraining the functions of the mind.

786. He in whose hands are the Yugas (Yugakarah).

787. Harih : He who carries the body from one place to another, the deity presiding over the foot, the god Trivikrama. 125.

788. Of the form of the Yuga (Yugarûpah) : when virtue and vice are blended together.

789. Extremely formless (Mahârûpah).

790. The slayer of the great elephant (Mahânâgahanah) : an Asura of that shape (Gajâsura).

791. Death (Vadhah).

792. Justly charitable (Nyâyanirvapanah) : granting desires without violating justice.

793. The object to be attained (Pâdah).

794. The learned man (Panditah) : who realises things indirectly (through books).

795. The motionless (Achalopamah) : the realiser of Truth. 126.

796. Of infinite manifestations (Bahumâlah).

797. With garlands hanging down to the feet (Mahâmâlah).

798. Whose eye is the moon and calm eyed (S'as'î Harasulochanah).

799. Of the shape of the salt ocean (Vistâro lavanah kûpah).

800. The three Yugas (Triyugah): omitting the Kali.

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801. With fruitful results (Saphalodayah). 127.

802. Three-eyed (Trilochanah): symbolising the means of knowledge—Scriptures, teacher and meditation.

803. Endowed with the eight forms (Vishannângah): as the Earth, &c.; though formless, these forms are related to him in their subtle aspect; he is the inner soul of these, the omnipresent one.

804. With ears pierced to wear ear-rings (manividdhah).

805. Wearing matted hair (Jatâdharah).

806. The Anusvâra (Binduh).

807. The Visargah.

808. With manifested syllables (Sumukhah)

809. The arrow (S'arah).

810. Armed with all weapons (Sarvâyudah).

811. Enduring (Sahah): everything. 128.

812. Whose knowledge is free of all modifications (Nivedanah).

813. Who appears as bliss (Sukhâjâtah): at the end of all modifications.

814. Born in the beautiful Gândhâra country (Sugândhârah): *i.e.*, the horse belonging to that country.

815. Of great bow (Mahâdhanuh) (Pinâkah).

816. Who is the aggregate of the mental impressions of all beings. The Lord (Gandhapâpi Bhagavân).

817. The source of all actions (Uttânah Sarvakarmânâm). 129.

818. The great wind that (during the deluge) shakes up every thing (Manthâno bahulo vâyuh).

819. Perfect (Sakalah).

820. All seeing (Sarvalochanah).

821. Having cymbols in his hand (Talastâlah).

822. Using his palms as the eating vessel (Karasthâli.

823. Of well knit body. (U'rdhvasamhananah).

824. Very tall (Mahân). 130.

825. The umbrella (Chchatram).

826. With a good umbrella (Suchchatrah).

827. Whose light is perceived only in the living beings (Vikhyâtah).

828. Whose footsteps are the abode of everything (Sarvâs'rayah Kramah): He who measured with his steps the three worlds, in his Trivikrama incarnation.

829. With shaven crown (Mundah).

830. Ill-looking (thereby) (Virûpah).

831. Undergoing all changes (Vikritah).

832. With a stick (Dundi).

833. With a pot (Kundi).

834. Unattainable through rituals. (Vikurvanah). 131.

835. The lion. (Haryakshah).

836. All the quarters (Kakubhah).

837. Armed with the Vajra (Vajri).

838. Hundred-tongued (S'atajivah).

839. Having thousand feet and thousand heads (Sahasrapâd Sahasramûrdhâ).

840. The lord of the gods (Devendrah).

841. Consisting of all the gods (Sarvadevamayah).
842. The Teacher (Guruh). 132.
843. Thousand armed (Sahasrabâhuh).
844. Possessing everything (Sarvângah).
845. Fit to take refuge with (S'aranyah).
846. The creator of all the worlds (Sarvalokakrit).
847. Purifier as the holy places (Pavitram).
848. The mantra containing three prominent factors (Trikakunmantrah): *i.e.*, Bîja, S'akti and Kîlaka.
849. The youngest (Kanishtah): of the sons of Aditi —Vishnu as Vâmana.

850. Hari and Hara (Krishnapingalah): The passage Vishnu, Nârâyana, Krishna shows that the name *Krishna* is appointed to *Hara*; the Nânârtha Kos'a applies *Pingala* to Harî. Hence the S'rutis: "The Purusha who is Krishna Pingala," "The poor one, Nîlâ Lohita" should be thus only rendered; the passage "Black throated, Vilohita" applies to Rudra. Some argue that the two epithets apply to S'iva, either because he was originally red, but afterwards became black, or that his throat was black and the rest of his body red, or that his left side was black and his right was red, or that he was black in his aspect of Prakriti and red when viewed as the Purusha that energises the former; now this assumption—whereby words denoting attributes are made to denote the objects and since they possess these qualities to represent them at least in part—is too far-fetched. We said that the words *Vilohita* and *Krishna* primarily denoted S'iva and Kes'ava; hence *Nila Pingala* that are synonymous with the above stand for *Hari Hara*. The two pairs denote only *Hari Hara*. So we think that the meaning of unascertained words can be got through the meaning of words already explained. Even if it were possible to put up some shadow of evidence by some far fetched assumption, we need not arrive

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at our conclusions by a crooked way, when the road is plain before us. Again; since the names of S'iva and Vishnu are used interchangeably, and since the one Being manifests himself as two, our interpretation is the more consistent. But then why should we not use the (Dvandva) dual declension as in 'Indrâgri.' Since, as in the Tatpurusha compounds, the absence of difference between the two, is denoted by the existing form, we need not introduce the dual case signifying difference between Hari and Hara—a question we have already set at rest. 133.

851. The fashioner of the wand of Brahmâ (Brahmadandavinirmâtâ).

852. Armed with Sataghnî, the noose, and S'akti (Sataghnîpâs'a s'aktimân).

853. Lotus-born (Padmagarbhah): Brahmâ.

854. With a vast hollow inside (Mahâgarbhah).

855. Pregnant with the Vedas (Brahmagarbhah).

856. Born in the waters (Jalodbhavah): "The one was seen in waters," says the S'ruti; the master of Mâyâ. 134.

857. Refulgent with rays (Gabhastih).

858. Author of the Vedas (Brahmakrit).

859. Reciter of the Vedas (Brahmî).

860. Conversant with the meaning of the Vedas (Brahmavit).

861. The Brâhmanah.

862. The goal (Gatih): of the Brâhmanas (knowers of Brahman).

863. Of infinite forms (Anantarûpah).

864. Ensouler of many forms (Naikâtmâ).

865. Of unbearable prowess as viewed by Brahmâ (Tigmatejâh Svayanbhuvah): since S'iva cut off his head. 135.

866. He whose Self transcends (U'rdhvagâtmâ): the

three vehicles "Having enveloped the Earth all round, he stood out ten inches beyond," says the S'ruti.

867 The lord of beings (Jîvas) (Pas'upatih).

868 Fleet as the wind (Vâtaramhâh).

869. Fast as the mind (Manojavah).

870. Smeared with Sandal (Chandanî).

871. With the lotus springing out of him (*lit* the other end of the stem of the lotus) (Padmanâlâgrah): once Brahmâ wishing to ascertain the end of the stem of the lotus wherein he resided and proceeding down through it, could never come to the end. More improbable that he should ever find the ground out of which this stalk grows.

872. The degrader of Surabhî (Surabhyuttaranah): once Brahmâ in pursuance of a wager made with Vishnu compelled Surabhî or the cow of plenty, Kâmadhenu, to bear witness to his having seen the head of S'iva—a lie. Out of fear of Brahmâ, Kâmadhenu did so and was cursed by Mahâdeva, "your progeny shall eat unholy food." So he degraded her from her high level.

873. He who cannot find out the end (Narah): of the head or foot of S'iva—Brahmâ. 136.

874. With a large garland of Karnikâra flowers (Karnikâramahâsrigvî).

875. With a crown set with blue stones (Nîlamaulih).

876. Wielder of Pinâka (Pinâkadhrit): *lit* 'that which obtained the Svarga for the gods' when it was wrested by the Tripurâsura—the Mountain Meru The essence of Pinâka entered into the Mountain as the essence of Vajra entered into the foam by which Indra slew Namuchi.

877. The Lord of Umâ (Umâpatih): *i.e.*, the science of Brahman.

878. Attained by Umâ (Umâkântah): the knowledge of Brahman.

879. The bearer of Gangâ (Jâhnavîdhrit).

880. The husband of Pârvatî. (Umâdhavah.) 137.

881. The Great Boar (Varovarâhah): he who regenerated the earth in the shape of the boar called Yajnavarâha.

882. The Protector of the Universe through many divine forms (Varadah): in his incarnations.

883. Sought after (Vareṇyah).

884. Of great sound (Sumahâsvanah): Hayagrîva who recited the Vedas.

885. Of great favor (Mahâprasâdah.)

886. Worshipped by Death (Damanah)

887. Slayer of his foes (S'atruhâ): desires &c.

888. White and red (S'vetapingalah): complexioned. The Ardhanârî Nates'vara is white on his right side, and red on his left. Those that desire to make. 'S'veta Pingala' synonymous with 'Krishna Pingala,' are great who can make men black into white. 138.

889. Golden colored (Pîtât-nâ): says the S'ruti: "The person who is seen in the body of the Sun, with hair and down of golden colour all—a golden over down to the tips of the nails." (Chchâ. Up. 1 6-6).

890. The Supreme A'tman (Paramâtmâ). He who transcends the five forms of A'tman—made up of food, Prâna, mind and cognition, and bliss as the sixth, absolute Bliss.

891. Pure minded (Prayatâtmâ.)

892. Presiding over Prâdhana (Pradhânadhirt): the ignorance, producing the three Gunas that form the cause of the Universe.

893. Having faces on all sides (Sarvapârs'vamukhah): in the four quarters and above; thus five faced.

894. There-eyed (Tryakshah) : represented by the Moon, Sun and Fire.

895. Favourable according to the virtue of his devotees (Dharmasâdhâranovarah). 139.

896. The soul of the two paths (Charâcharâtmâ) : "There are two heavenly Paths, the fixed and the changing" says the S'ruti, indicating the paths from which there is return and not. He is the Paths attained through merit and grace.

897. Too subtle for the above two paths (Sûksmâtmâ.)

898. Devoid of death (desires leading to it) the lord of Dharma (Amrito govrishes'varah,) : *i. e.*, He who confers the fruits of Dharma practised unpurposively.

899. The Teacher of the Sâdhyas, (Sâhhyarshih) : the gods of gods.

900. Vasu, a son of Aditi (Vasurâdityah).

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901. Endowed with rays, the Sun, the immortal (Vivasván Savitâmritah) : the rays encompass the Universe. The Soma juice poured during the sacrifice is named *Ams'u*, as appears from the S'ruti : "O god your soma is ams'u." "We drank the Soma and became immortal," it is a means of immortality. Hence Soma is endowed, with rays and with immortality. 140.

902. Vyâsah : the another of the Purânas and Itihâsas.

903. His works, brief and enlarged (Sargassusam kshepovistarah) : *Eg.* Sûtras and commentaries. During Homa or recitation these names composed of many words should be thus used : "Om Sargâya Susamkshepâya Vistâraya Svâhâ ;" or "Om Namah Sargâya Susamkshepâya Vistarâya Svâhâ," as in the case "Bhûragnaye Cha Prithivyai Cha. Mahate Cha Svâhâ."

904. The collective aspect of the Jîvas (Paryayo Nafah) ; *i.e.*, Vais'vanâra.

905. The seasons (Rituh).

906. The year (Samvatsarah).

907. The month (Mâsah).

908. The fortnights (Pakshah).

909. The close of the above (Samkhyâsamâpanah) : the solstices and the dark and bright fortnights. 141.

910. Kalâ.

911. Kâshtâ.

912. Lavâ.

913. Mâtrâ.

914. Muhûrta, day and night (Muhûrtâhalikshapah)

915. Moments (Kshanah).

916. The universal field (Vis'vakshetram) : in which the tree of the universe grows—absolute Consciousness.

917. The germ of beings (Prajâbîjam) : the unmanifested, the consciousness enveloped by Mâyâ.

918. Mahat (Lingam).

919. The primal manifestation : (A'dyah nirgamah) the first superimposition as 'I.' 142.

920. The effects (Sat).

921. The cause (Asat).

922. Perceptible (Vyaktam) : through the organs.

923. Imperceptible (Avyaktam) : Ignorance, only experienced and not cognised.

924. The father (Pitâ).

925. Mother (Mâtâ).

926. Grandfather (Pitâmahah).

927. The door to Heaven (Svargdvâram) : Meditation.

928. The door to birth (Prajâdvâram) : desire.

929. The door to liberation (Mokshadvâram) : dispassion.

930. Dharma (Trivishtapam) : that brings about Svarga. 143.

931. Liberation (Nirvânam).

932. The delighter (Hlâdanah) : " He, verily causes delight" says the S'ruti.

933. The world of Brahmâ (Brahmalokah) : called Satyaloka.

934. He who transcends the above (Parâgatih) : the supreme goal.

935. The Creator of the gods and the demons (Devâsuravinirmâtâ).

936. The supreme goal of the gods and the demons (Devasuraparâyanah). 144.

937. The Preceptor of the gods and demons (Devâsuraguruh) : Brihaspati and S'ukra.

938. Desirous of conquest (Devah).

939. Adored by gods and demons (Devâsuranamaskritah).

940. The best of the gods and demons (Devâsuramahâmâtrah).

941. Sought by the hosts of gods and demons (Devâsuraganâs'rayah). 145.

942. The king of the host of gods and demons (Devâsuraganâdhyakshah) : Indra and Virochana.

943. The leader of the hosts of gods and demons (Devâsuraganâgranîh) : Kartikeya and the Kes'idaitya.

944. He who shines transcending the senses (Devâtidevah).

945. The divine sage (Devarshih) : Nârada.

946. The granter of boons to gods and demons (Devâsuravarapradah) : in the shape of Brahmâ and Rudra. 146.

947. The inner Ruler of gods and demons (Devâsures'varah).

948. The womb of the Universe (Vis'vah).

949. The great lord of gods and demons (Devâsuramahes'varah) : of Is'vara, their inner ruler.

950. Comprising all the gods (Sarvadevamayah) : according to the S'ruti, " Agni is his head, the sun and the moon are his eyes," (Mun. Up. 3-4).

951. The only one to be meditated upon (Achintyah.

952. The inner soul of the gods (Devatâtmâ).

953. Self existent (A'tmasambhavah). 147.

954. The trees (Udbhit) : as the sacrifice.

955. Vâmana (Trivikramah) : that traversed the three worlds.

956. Proficient in the arts : (Vaidyah).

957. Unspotted (Virajah).

958. Devoid of passional elements (Nîrajah).

959. Deathless (Amarah).

960. Praiseworthy (I'dhyah).

961. Kâlahastîs'vara (Hastîs'varah) : the Vâyu Linga.

962. Vyâghres'vara (Vyâghrah) : another Linga.

963. Valiant among gods (Devasimhah).

964. Best of men (Narasimhabhah) 148.

965. Very wise (Vibudhah).

966. He who first receives the sacrificial offerings (Agravarah).

967. Incognisable (Sûkshmah).

968. All the gods (Sarvadevah) : completely pervading every god.

969. Centred in meditation (Tapomayah).

970. Extremely ready (Suyuktah).

971. Auspiciousness (S'obhanah).

972. Armed with Vajra (Vajrî).

973. The birth place of the weapons : as Prâsâ (Prâsânâmprabhavah).

974. Unattainable by unsteady minds (Avyayah). 149.

975. Kârtikeya (Guhah).

976. The supreme limit of Bliss (Ka-antah).

977. From whom proceeds all created things (Nijassargah).

978. Protector from the pangs of Death (that resembles a thunderbolt) (Pavitram).

979. The Purifier of all (Sarvapâvanah) : even Brahmâ.

980. The bull (S'ringî).

981. Residing on the mountain peaks (S'ringapriyah).

982. Saturn (Babhruh).

983. Kubera (Râjarâjah).

984. Faultless (Nirâmayah). 150.

985. Producer of affection (Abhirâmah).

986. The collectivity of gods (Suraganah).

987. Extreme quiescene (Virâmah).

988. The end of all (Sarvasâdhanah) : such means as rituals, orders of life, &c.

989. Having an eye in his forehead (Lalâtâkshah).

990. He who plays with numberless worlds (as with balls (Vis'vadevah).

991. The deer (Harinah).

992. The Brâhmic radiance (Brahmavarchasah) : produced of study and meditation. 151.

993. The Lord of mountains (Sthâvarânâmpatih) the Himâlayas.

994. The Controller of the senses through austere observances (Niyamendriyavardhanah) : contred in Samâdhi, with controlled mind.

995. The aspirant after Truth (Siddârthah) : who has forgotten, through Ignorance, the supreme goal, Moksha, as one seeks for the ornament which he wears round his neck.

996. Moksha (Siddhabhûtârthah) : that once was his own, but was forgotten and recovered.

997. Unthinkable (Achintyah): the Pratyagâtman ; as says the S'ruti, "Know that alone to be Brahman, and not this that you meditate upon." (Kena. Up. 7).

998. The object of all observances (Satyavratah) : (*i.e.*, Brahman).

999. Pure-souled (S'uchih). 152.

1000. The granter of the fruits of the observances (Vratâdhipah).

1001. The supreme. (Paramah) : other than the inferior forms of Brahman—Vis'va, Taijasa and Prâjna.—S'iva, the fourth named Turîya. "They consider the fourth as S'iva, the nondual." Says the S'ruti. (Mân. Up. 7).

1002. Brahman: unlimited by Time, Space and Matter ; and as Vis'va &c., are unreal, from the S'ruti. "There is no diversity at all here," (Kath. Up. 4—11). and free from any difference in itself. So it is of homogeneous essence. It is Itself.

1003. The last step of the devotees (Bhaktânâm paramâgitih) : who absorb Vis'va &c., into the one that follows through the argument of the block of salt dissolved in water—Kaivalya the supreme Peace.

1004. Freed (Vimuktah): from all limitations of the body.

1005. Who has cast away the Linga S'arîra (Muktatejah) : which brought about liberation.

1006. Possessed of the wealth of Yoga (S'rîmân). This explains the previous name, because the Yog having conquered death, like Bhîshma (who can choose his own time) remains here or goes to the world of Brahmâ) through the Nâdî proceeding from the head ; or having cast off the Linga S'arîra here, attains the pure Kaivalya State.

1007. The nourisher of the Vedas (S'rîvardhanah). The above wealth (S'rî) was acquired because he nourishes *S'rî*—Rik, Yajus and Saman,—according to the S'ruti, "She is the immortal S'rî of good men." Comprising the sections on rituals and knowledge, through a proper observance of the acts, enjoined therein.

1008. The Universe (Jagat) : all perishable objects from the undifferentiated down to the pot. Pradhâna too can be called *jagat* (Universe) as it literally means that which eternally changes its forms, for the system of Kapila calls it as 'changing, producing the gunas.'

Thus He who was named in the beginning *firm* (unchanging) is now called the Universe (changing) *i.e.* the Universe is imposed by misconception on the unchanging Consciousness—Brahman. The nonduality of Brahman is hereby taught, that is indicated by the following passages :—All this is verily the Self ; (Chcha Up. 3-14-7) Brahman is verily this ; Thou art That (6-16-3) ; I am Brahman, (Br. Up. 14-10). This Self is Brahman (Mân. Up. 2). 153.

Thus end the 1008 names.

He whom even Brahmâ, the gods, and the sages know not, in his real nature, has been praised with devotion by me. 154.

Who can adequately praise the Lord of the Universe who deserves praise, worship and adoration. The great Lord of sacrifice, the best of intelligent persons, has been with great devotion, praised by me, having obtained his permission. He who with concentrated mind, pure heart and devotion, praises the god S'iva through these auspicious names realises the Self. 155, 156, 157.

This is the Supreme Brahman and he attains the same. The sages and the gods praise through these names the superme One. 158.

Supreme Brahman: the knowledge capable of attianing the same.

Thus praised by persons of concentrated mind, Mahâdeva, is favorable to them, as he is merciful to his devotees, self-centred and powerful. 159.

Self centred: Conferring Moksha that is characterised by the above state.

So also, among men, they who are believers and are endowed throughout many lives with earnestness, meditate with devotion upon the Supreme God S'iva than whom there is no other. Through act, speech and thought, they of immeasurable splendor, take a delight in meditating upon him, hearing his praises, reciting them to others, and explaining the same to them, when awake or asleep, walking or sitting, reclining or sitting up. 160—163.

The Jîva, after million's of births in various wombs of Samsâra, is purified of his sins and acquires devotion towards S'iva. 164.

A person qualified in all ways, acquires through his good fortune, devotion unwavering, towards S'iva, the cause of all. 165.

Unwavering: With the consciousness that he is one with S'iva; as says the S'ruti "Now he who meditates upon another deity, as 'I am one, He is different,' he knows not. He is as a beast to the Gods." (Br. Up. 1-5-10.). Thus meditation in a differentiating spirit is condemned.

This sort of steady, unobstructed and unswerving devotion towards S'iva is never attained by gods or men. 166.

Through His Grace, men acquire devotion by which they, with souls centred in Him, attain supreme Perfection. 167

They who in all ways take refuge in Mahes'vara, are

surely raised from the ocean of Sâmsâra by the compassionate Lord. 168

Except the lord who delivers from Samsâra, the other gods destroy the merit of men's austerities since they are unable to do any other thing. Thus even the very gods are unable to bring about deliverance from Samsâra for men ; except the Great Lord, no other Power can confer the potency of meditation. 169

Thus Tandi, resembling Indra, and of excellent mind, praised, O Krishna, the elephant-skin-garbed, Lord of the cause and the effect. 170

Brahmâ committed to memory this praise of the Lord and recites it in the presence of S'ankara. So the Brahmâ should necessarily know it. 171

This is meritorious, holy, destroys all sins, and confers yoga, liberation, Svarga and happiness. 172

They who recite this praise of S'ankara with single minded devotion, attain the goal of existence reached by the knowers of the S'ânkhya yoga. 173

The devotee who recites this praise in the presence of S'ankara, steadily for a year, gets whatever he desires. 174

This is supremely secret and is preserved in the heart of Brahmâ. He imparted it to Indra, who taught it to Death. 175

Death instructed the Rudras in it, from whom Tandi got it. Tandi, after performing great austerities, acquired it in the audience of Brahmâ. 176

Tandi, taught it to S'ukra and Gautama. Oh Krishna, S'ukra of the family of Bhrigu, imparted the same to the Manuvaivasvata. 177.

Gautama taught it to the Sâdhya Nârâyana, the intelligent, when the latter was in Samâdhi. And the Sâdhya Nârâyana imparted the same to Yama. 178

Yama Vaivasvata taught it to Nachikatas. Nachikatas taught it to Mârkandeya, O Krishna. 179

O Janârdana, I obtained it, with great observance. O Slayer foes, I shall impart to you this secret praise. 180.

This confers Heaven, health, long life, prosperity, and is equal to the Vedas. The Dânavas Yakshas and Râkshasas obstruct him not. 181.

Nor the Pis'âchas, Yâtudhânas, Guhyakas or Bhujagas. He who recites this for one year with unbroken steadiness, pure, chaste and with senses under control, acquires the merit of a horse sacrifice. 182.

Thus ends the S'iva Sahasranâma Stotra in the 17th Chapter of the A'nus'âsanika Parva of the Mahâbharata.

OM.

शिव सहस्रनाम स्तोत्रम्

वासुदेवउवाच ॥ ततः सप्रयतोभूत्वा ममतातयुधिष्ठिर ।
प्रांजलिः प्राहविप्रर्षिर्नामसंग्रहमादितः ॥ १ ॥

उपमन्युरुवाच ॥ ब्रह्मप्रोक्तैर्ऋषिप्रोक्तैर्वेदवेदांगसंभवैः ।
सर्वलोकेषुविख्यातं स्तुत्यं स्तोष्यामिनामभिः ॥ २ ॥

महद्भिर्विहितैः सत्यैः सिद्धैः सर्वार्थसाधकैः ।
ऋषणांतीडनाभक्त्या कृतैर्वेदकृतात्मना ॥ ३ ॥

यथोक्तैःसाधुभिःख्यातैर्मुनिभिस्तत्वदार्शिभिः ।
प्रवरंप्रथमंस्वर्ग्यं सर्वभूतहितंशुभं ॥ ४ ॥

श्रुतैःसर्वत्रजगति ब्रह्मलोकावतारितैः ।
सत्यैस्तत्परमंब्रह्म ब्रह्मप्रोक्तंसनातनं ॥ ६ ॥

वक्ष्येयदुकुलश्रेष्ठ श्रृणुष्वावहितोमम ।
वरयैनंभवेदेवं भक्तस्त्वंपरमेश्वरं ॥ ६ ॥

तेनतेश्रावयिष्यामि यत्तद्ब्रह्मसनातनं ।
नशक्यंवीरतरात्कृत्स्नं वक्तुंशर्वस्यकेनचित् ॥ ७ ॥

युक्तेनापिविभूतीना मपिवर्षशतैरपि ।
यस्यादिर्मध्यमंतंच सुरैरपिनगम्यते ॥ ८ ॥

कस्तस्यशक्नुयाद्वक्तुं गुणान्कात्स्न्र्येनमाधव ।
किंतुदेवस्यमहतः संक्षिप्तमर्थपदाक्षरं ॥ ९ ॥

शक्तितश्चरितंवक्ष्ये प्रसादात्तस्यधीमतः ।
अप्राप्यतुततोऽनुज्ञां नशक्यःस्तोतुमीश्वरः ॥ १० ॥

यदातेनाभ्यनुज्ञातः स्तुतोवैसतदामया ।
अनादिनिधनस्याहं जगद्योनेर्महात्मनः ॥ ११ ॥

नाम्नांकांचित्समुद्देशं वक्ष्याम्यव्यक्तयोनिनः ।
वरदस्यवरेण्यस्य विश्वरूपस्यधीमतः ॥ १२ ॥

श्रृणुनाम्नां चयंकृष्णयदुक्तं पद्मयोनिना ।
दशनामसहस्राणि यान्याहप्रापितामहः ॥ १३ ॥

तानिनिर्मथ्यमनसा दध्नोघृतमिवोद्धृतं ।
गिरेः सारंयथाहेम पुष्पसारंयथामधु ॥ १४ ॥

घृतात्सारंयथामंड स्तथैतत्सारमुद्धृतं ।
सर्वपापापहमिदं चतुर्वेदसमन्वितं ॥ १५ ॥

प्रयत्नेनाधिगंतव्यं धार्यंचप्रयतात्मना ।
मांगल्यंपौष्टिकंचैव रक्षोघ्नंपावनंमहत् ॥ १६ ॥

इदंभक्तायदातव्यं श्रद्दधानास्तिकायच ।
नाश्रद्दधानरूपाय नास्तिकायाजितात्मने ॥ १७ ॥

यश्चाभ्यसूयतेदेवं कारणात्मानमीश्वरं ।
सकृष्णनरकंयाति सहपूर्वैः सहात्मजैः ॥ १८ ॥

इदंध्यानमिदंयोग मिदंध्येयमनुत्तमम् ।
इदंजप्यमिदंज्ञानं रहस्यमिदमुत्तमम् ॥ १९ ॥

यंज्ञात्वाऽतिकालेपि गच्छेतपरमांगतिं ।
पवित्रंमंगलंमेध्यं कल्याणमिदमुत्तमम् ॥ २० ॥

इदंब्रह्मापुराकृत्वा सर्वलोकपितामहः ।
सर्वस्तवानां राजत्वे दिव्यानांसमकल्पयत् ॥ २१ ॥

तदाप्रभृतिचैवाय मीश्वरस्यमहात्मनः ।
स्तवराज इतिख्यातो जगत्यमरपूजितः ॥ २२ ॥

ब्रह्मलोकादयंस्वर्गे स्तवराजोऽवतारितः ।
यतस्तांडिः पुरावाप तेनतंडिकृतोऽभवत् ॥ २३ ॥

स्वर्गाच्चैवात्रभूर्लोकं तंडिनाह्यवतारितः ।
सर्वमंगलमांगल्यं सर्वपापप्रणाशनम् ॥ २४ ॥

निगदिष्येमहाबाहो स्तवानामुत्तमंस्तवम् ।
ब्रह्मणामपियद्ब्रह्म पुराणामपियत्परं ॥ २५ ॥

तेजसामपियत्तेज स्तपसामपियत्तपः ।
शांतानामपियः शांतोद्युतीनामपियाद्युतिः ॥ २६ ॥

दांतानामपियोदांतो धीमतामपियाच्चधीः ।
देवानामपियोदेव ऋषीणामपियस्त्वर्षिः ॥ २७ ॥

यज्ञानामपियोयज्ञः शिवानामपियःशिवः ।
रुद्राणामपियोरुद्रः प्रभाप्रभवतामपि ॥ २८ ॥

योगिनामपियोयोगी कारणानांचकारणम् ।
यतोलोकाः संभवन्ति नभवंतियतः पुनः ॥ २९ ॥

सर्वभूतात्मभूतस्य हरस्यामिततेजसः ।
अष्टोत्तरसहस्रंतु नाम्नांशर्वस्यमेशृणु ॥ ३० ॥
यच्छ्रुत्वामनुजव्याघ्र सर्वान्कामानवाप्स्यसि ।

आँ॥स्थिरः स्थाणुः प्रभुर्भीमः प्रवरोवरदोवरः ।
सर्वात्मासर्वविख्यातः सर्वःसर्वकरोभवः ॥ ३१ ॥

जटीचर्मीशिखंडीचसर्वांगः सर्वभावनः ।
हरश्चहारिणाक्षश्चसर्वभूतहरःप्रभुः ॥ ३२ ॥

प्रवृत्तिश्चनिवृत्तिश्च नियतोशाश्वतोध्रुवः ।
श्मशानवासीभगवान् खचरोगोचरोऽर्दनः ॥ ३३ ॥

अभिवाद्योमहाकर्मा तपस्वीभूतभावनः ।
उन्मत्तवेषप्रछन्नःसर्वलोकप्रजापतिः ॥ ३४ ॥

महारूपोमहाकायो वृषरूपोमहायशाः ।
महात्मासर्वभूतात्मा विश्वरूपोमहाहनुः ॥ ३५ ॥

लोकपालोऽतर्हितात्मा प्रसादोहयगर्दभिः ।
पवित्रंचमहांश्चैव नियमोनियमाश्रितः ॥ ३६ ॥

सर्वकर्मास्वयंभूतः आदिरादिकरोनिधिः ।
सहस्राक्षोविशालाक्षः सोमोनक्षत्रसाधकः ॥ ३७ ॥

चंद्रःसूर्यः शनिःकेतु र्ग्रहोग्रहपतिर्वरः ।
अत्रिरत्र्यानमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥

महातपाघोरतपा अदीनोदीनसाधकः ।
संवत्सरकरोमंत्रः प्रमाणंपरमंतपः ॥ ३९ ॥

योगीयोज्योमहाबीजो महारेतामहाबलः ।
सुवर्णरेताःसर्वज्ञः सुबीजोबीजवाहनः ॥ ४० ॥

दशबाहुस्त्वनिमिषो नीलकंठउमापतिः ।
विश्वरूपः स्वयंश्रेष्ठो बलवीरोऽबलोगणः ॥ ४१ ॥

गणकर्तागणपतिर्दिग्वासाः कामएवच ।
मंत्रवित्परमोमंत्रः सर्वभावकरोहरः ॥ ४२ ॥

कमंडलुधरोधन्वी बाणहस्तःकपालवान् ।
अशनीशतघ्नी खड्गी पट्टिशीचायुधीमहान् ॥ ४३ ॥

स्रुवहस्तः सुरूपश्च तेजस्तेजस्करोनिधिः ।
उष्णीषीचसुवक्त्रश्च उदग्रोविनतस्तथा ॥ ४४ ॥

दीर्घश्चहरिकेशश्च सुतीर्थः कृष्णएवच ।
शृगालरूपःसिद्धार्थो मुंडःसर्वशुभंकरः ॥ ४५ ॥

अजश्चबहुरूपश्चगंधधारीकपर्द्यपि ।
ऊर्द्धरेताऊर्ध्वलिंग ऊर्ध्वशायीनभस्थलः ॥ ४६ ॥

त्रिजटीचीरवासाश्च रुद्रःसेनापतिर्विभुः ।
अहश्चरोनक्तंचरस्तिग्मन्युः सुवर्चसः ॥ ४७ ॥

गजहादैत्यहाकालो लोकधातागुणाकरः ।
सिंहशार्दूलरूपश्च आर्द्रचर्माबरावृतः ॥ ४८ ॥

कालयोगीमहानादः सर्वकामश्चतुष्पथः ।
निशाचरः प्रेतचारिभूतचारीमहेश्वरः ॥ ४९ ॥

बहुभूतोबहुधरःस्वर्भानुरमितोगतिः ।
नृत्यप्रियोनित्यनर्तोनर्तकः सर्वलालसः ॥ ९० ॥
घोरोमहातपाः पाशो नित्यगिरिरुहोनभः ।
सहस्रहस्तोविजयो व्यवसायोह्यतंद्रितः ॥ ९१ ॥
अधर्षणोधर्षणात्मा यज्ञहाकामनाशकः ।
दक्षयागापहारीच सुसहोमध्यमस्तथा ॥९२ ॥
तेजोपहारोबलहा मुदितोर्थोजितोवरः ।
गंभीरघोषोगंभीरो गंभीरबलवाहनः ॥ ९३ ॥
न्यग्रोधरूपोन्यग्रोधो वृक्षकर्णस्थितिर्विभुः ।
सुतीक्ष्णदशनश्चैव महाकायोमहानन: ॥ ९४ ॥
विष्वक्सेनोहरिर्यज्ञः संयुगापीडवाहनः ।
तीक्ष्णतापश्चहर्यश्वः सहायःकर्मकालवित् ॥ ९५ ॥
विष्णुप्रसादितोयज्ञः समुद्रोबडबामुखः ।
हुताशनसहायश्च प्रशांतात्माहुताशनः ॥ ९६ ॥
उग्रतेजामहातेजा जन्योविजयकालवित् ।
ज्योतिषामयनंसिद्धि स्सर्वविग्रहएवच ॥ ९७ ॥
शिखीमुंडीजटीज्वाली मूर्तिजोमूर्धगोबली ।
वेणवीपणवीतालीखलीकालकटंकटः ॥ ९८ ॥
नक्षत्रविग्रहमतिःगुणबुद्धिर्लयोगमः ।
प्रजापतिर्विश्वबाहुर्विभागस्सर्वगोमुखः ॥ ९९ ॥
विमोचनस्सुसरणो हिरण्यकवचोद्भवः ।
मेढ्रजोबलचारीच महीचारीस्रुतस्तथा ॥ १०० ॥
सर्वतूर्यनिनादीच सर्वतोद्यपरिग्रहः ।
व्यालरूपोगुहावासी गुहोमार्गातरंगवित् ॥ १ ॥
त्रिदशास्त्रिकालदृक्कर्म सर्वबंधविमोचकः ।
बंधनस्त्वसुरेंद्राणां युधिशत्रुविनाशनः ॥ २ ॥

साङ्ख्यप्रसादोदुर्वासा सर्वसाधुनिषेवितः ।
प्रस्कंदनोविभागज्ञो ह्यतुल्योयज्ञभागवित् ॥ ६३ ॥

सर्ववासस्सर्वचारी दुर्वासावासवोमरः ।
हेमोहेमकरोयज्ञस्सर्वधारीधरोत्तमः ॥ ६४ ॥

लोहिताक्षोमहाक्षश्च विजयाक्षोविशारदः ।
संग्रहोनिग्रहःकर्ता सर्पचीरनिवासनः ॥ ६५ ॥

मुख्योऽमुख्यश्चदेहश्च काहळिस्सर्वकामदः ।
सर्वकालप्रसादश्च सुबलोबलरूपधृत् ॥६६ ॥

सर्वकामवसुश्चैव: सर्वदस्सर्वतोमुखः ।
आकाशनिर्विरूपश्च निवातीह्यवशःखगः ॥ ६७ ॥

रौद्ररूपोंशुरादित्यो बहुरश्मिस्सुवर्चसी ।
वसुवेगोमहावेगो मनोवेगोनिशाचरः ॥ ६८ ॥

सर्ववासीश्रियावासी उपदेशकरोकरः ।
मुनिरात्मानिरालोक स्संभग्नश्चसहस्रदः ॥ ६९ ॥

पक्षीचपक्षिरूपश्च अतिदीप्तोविशांपतिः ।
उन्मादोमदनःकामो ह्यश्वत्थोथकरोयशः ॥ ७० ॥

वामदेवश्चवामश्च प्राग्दक्षिणश्चवामनः ।
सिद्धयोगीमहर्षिश्च सिद्धार्थस्सिद्धसाधकः ॥ ७१ ॥

भिक्षुश्चभिक्षुरूपश्च विपणोमृदुरव्ययः ।
महासेनोविशाखश्च षष्ठिभागोगवांपतिः ॥ ७२ ॥

वज्रहस्तश्चविष्कंभीचमूस्तंभनएवच ।
वृत्तावृत्तकरस्तालो मधुर्मधुकलोचनः ॥ ७३ ॥

वाचस्पत्योवाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारीलोकचारी सर्वचारीविचारवित् ॥ ७४ ॥

ईशानईश्वरःकालो निशाचारीपिनाकवान् ।
निमित्तस्थोनिमित्तंच नंदिर्नंदिकरोहरिः ॥ ७५ ॥

नंदीश्वरश्चनंदीच नंदनोनंदिवर्धनः ।
भगहारीनिहन्ताच कालोब्रह्मपितामहः ॥ ७६ ॥
चतुर्मुखोमहालिंग श्चारुलिंगस्तथैवच ।
लिंगाध्यक्षस्सुराध्यक्षो योगाध्यक्षोयुगावहः ॥ ७७॥
बीजाध्यक्षोबीजकर्ता अध्यात्मानुगतोबलः ।
इतिहासस्सकल्पश्च गौतमोथनिशाकरः ॥ ७८ ॥
दंभोह्यदंभोवैदंभो वश्योवशकरःकलिः ।
लोककर्तापशुपतिःमहाकर्ताह्यनौषधः ॥ ७९ ॥
अक्षरंपरमंब्रह्म बलवाच्छक्रएवच ।
नीतिर्ह्यनीतिःशुद्धात्मा शुद्धोमान्योगतागतः ॥ ८० ॥
बहुप्रसादस्सुस्वप्नो दर्पणोथत्वमित्रजित् ।
वेदकारोमंत्रकारो विद्वान्समरमर्दनः ॥ ८१ ॥
महामेघनिवासीच महाघोरोवशंकरः ।
अग्निज्वालोमहाज्वालो ह्यतिधूम्रोहुतोहविः ॥ ८२ ॥
वृषणश्शंकरोनित्यं वर्चस्वीधूमकेतनः ।
नीलस्तथांगलुब्धश्च शोभनोनिरवग्रहः ॥ ८३ ॥
स्वस्तिदस्त्वस्तिभावश्च भागीभागकरोलघुः ।
उत्संगश्चमहांगश्च महागर्भपरायणः ॥ ८४ ॥
कृष्णवर्णस्सुवर्णश्च इंद्रियंसर्वदेहिनां ।
महापादोमहाहस्तो महाकायोमहायशाः ॥ ८५ ॥
महामूर्धामहामात्रो महानेत्रोनिशालयः ।
महांतकोमहाकर्णो महोष्ठश्चमहाहनुः ॥ ८६ ॥
महानासोमहाकंबु र्महाग्रीवःश्मशानभाक् ।
महावक्षामहोरस्को ह्यंतरात्मामृगालयः ॥ ८७ ॥
लंबनोलंबितोष्ठश्च महामायःपयोनिधिः ।
महादंतोमहादंष्ट्रो महाजिह्वोमहामुखः ॥ ८८ ॥

महानखोमहारोमा महाकेशोमहाजटः ।
प्रसन्नश्चप्रसादश्च प्रत्ययोगिरिसाधनः ॥ ८९ ॥

स्नेहनोऽस्नेहनश्चैव अजितश्चमहामुनिः ।
वृक्षाकारोवृक्षकेतु रनलोवायुवाहनः ॥ ९० ॥

गंडलीमेरुधामाच देवाधिपतिरेवच ।
अथर्वशीर्षःसामास्य ऋक्सहस्रामितेक्षणः ॥ ९१ ॥

यजुः पादभुजोगुह्यः प्रकाशोजंगमस्तथा ।
अमोघार्थःप्रसादश्च अभिगम्यस्सुदर्शनः ॥ ९२ ॥

उपकारःप्रियस्सर्वः कनकःकांचनच्छविः ।
नाभिर्नंदिकरोभावः पुष्करस्थपतिस्स्थिरः॥ ९३ ॥

द्वादशास्त्रासनश्चाद्यो यज्ञोयज्ञसमाहितः ।
नक्तंकलिश्चकालश्च मकरःकालपूजितः ॥ ९४ ॥

सगणोगणकारश्च भूतवाहनसारथिः ।
भस्मशयोभस्मगोप्ता भस्ममूतस्तरुर्गणः ॥ ९५ ॥

लोकपालस्तथालोको महात्मासर्वपूजितः ।
शुक्लस्त्रिशुक्लस्संपन्नः शुचर्भूतनिषेवितः ॥ ९६ ॥

आश्रमस्थःक्रियावस्थो विश्वकर्ममतिर्वरः ।
विशालशाखस्ताम्रोष्ठो ह्यबुजालस्सुनिश्चलः ॥ ९७ ॥

कपिलःकपिशश्शुक्ल आयुश्चैवपरोपरः ।
गंधर्वोह्यदितिस्तार्क्ष्य स्सुविज्ञेयःसुशारदः ॥ ९८ ॥

परश्वधायुधोदेवो ह्यनुकारीसुबांधवः ।
तुंबवीणोमहाक्रोध ऊर्ध्वरेताजलेशयः ॥ ९९ ॥

उग्रोवंशकरोवंशो वंशनादोह्यनिंदितः ।
सर्वांगरूपेमायावी सुहृदोह्यनिलोनलः ॥ १०० ॥

बंधनोबंधकर्ताचसुबंधनविमोचनः ।
सयज्ञारिस्सकामारि र्महादंष्ट्रोमहायुधः ॥ १०१ ॥

बहुधानिंदितःसर्वःशंकरश्शंकरोधनः ।
अमरेशोमहादेवो विश्वदेवःसुरारिहा ॥ १०२ ॥

अहिर्बुध्न्योऽनिलाभश्चचेकितानोहविस्तथा।
अजैकपाच्चकापालीत्रिशंकुरजितःशिवः ॥ १०३ ॥

धन्वंतरिर्धूमकेतुः स्कंदोवैश्रवणस्तथा ।
धाताशक्रश्चविष्णुश्च मित्रस्त्वष्टाध्रुवोधरः ॥ १०४ ॥

प्रभावःसर्वगोवायुर्यमासवितारविः ।
उषंगुश्चविधाताचमांधाताभूतभावनः ॥ १०५ ॥

विभुर्वर्णाविभावीच सर्वकामगुणावहः ।
पद्मनाभोमहागर्भ श्चंद्रवक्त्रोऽनिलोनलः ॥ १०६ ॥

बलवांश्चोपशांतश्च पुराणःपुण्यचंचुरी ।
कुरुकर्ताकुरुवासी कुरुभूतोगुणौषधः ॥ १०७ ॥

सर्वाशयोदर्भचारी सर्वेषांप्राणिनांपतिः ।
देवदेवःसुखासक्तः सदसत्सर्वरत्नवित् ॥ १०८ ॥

कैलासगिरिवासीच हिमवद्गिरिसंश्रयः ।
कूलहारीकूलकर्ता बहुविद्योबहुप्रदः ॥ १०९ ॥

वणिजोवर्धकीवृक्षो वकुलश्चंदनच्छदः ।
सारग्रीवोमहाजत्रुरलोलश्चमहौषधः ॥ ११० ॥

सिद्धार्थकारिसिद्धार्थःछंदोव्याकरणोत्तरः ।
सिंहनादःसिंहदंष्ट्रः सिंहगःसिंहवाहनः ॥ १११ ॥

प्रभावात्माजगत्कालःकालीलोकाहितस्तरुः ।
सारंगोनवचक्रांगः केतुमालीसभावनः ॥ ११२ ॥

भूतालयोभूतपतिरहोरात्रमनिंदितः ।
वाहितासर्वभूतानां निलयश्चविभुर्भवः ॥ ११३ ॥

अमोघःसंयतोह्यश्वोभोजनःप्राणधारणः ।
धृतिमांन्मतिमान्दक्षः सत्कृतश्चयुगाधिपः ॥ ११४ ॥

गोपालिर्गोपतिर्ग्रामो गोचर्मवसनोहरिः ।
हिरण्यबाहुश्चतथा गुहापालःप्रवेशिनां ॥ ११५ ॥

प्रकृष्टारिर्महाहर्षो जितकामोजितेंद्रियः ।
गांधारश्चसुवासश्च तपःसक्तोरतिर्नरः ॥ ११६ ॥

महागीतोमहानृत्यो ह्यप्सरोगणसेवितः ।
महाकेतुर्महाधातु र्नैकसानुचरश्चलः ॥ ११७ ॥

आवेदनीयआदेशः सर्वगंधसुखावहः ।
तोरणस्तारणोवातः परिधीपतिखेचरः ॥ ११८ ॥

संयोगोवर्धनोवृद्धो ह्यतिवृद्धोगुणाधिकः ।
नित्यआत्मासहायश्च देवासुरपतिःपतिः ॥ ११९ ॥

युक्तश्चयुक्तबाहुश्च देवोदिविसुपर्वणः ।
आषाढश्चसुषाढश्च ध्रुवोथहरिणोहरः ॥ १२० ॥

वपुरावर्तमानेभ्यो वसुश्रेष्ठोमहापथः ।
शिरोहारीविमर्शश्च सर्वलक्षणलक्षितः ॥ १२१ ॥

अक्षश्चरथयोगीच सर्वयोगीमहाबलः ।
समाम्नायोऽसमाम्नायस्तीर्थदेवोमहारथः ॥ १२२ ॥

निर्जीवोजीवनोमंत्रः शुभाक्षोबहुकर्कशः ।
रत्नप्रभूतोरत्नांगो महार्णवनिपानवित् ॥ १२३ ॥

मूलंविशालोह्यमृतो व्यक्ताव्यक्तस्तपोनिधिः ।
आरोहणोऽधिरोहश्च शीलधारीमहायशाः ॥ १२४ ॥

सेनाकल्पोमहाकल्पो योगोयुगकरोहरिः ।
युगरूपोमहारूपो महानागहनोवधः ॥ १२५ ॥

न्यायनिर्वपणःपादः पंडितोह्यचलोपमः ।
बहुमालोमहामालः शशीहरसुलोचनः ॥ १२६ ॥

विस्तारोलवणःकूपः त्रियुगःसफलोदयः ।
त्रिलोचनोविषण्णांगो मणिविद्धोजटाधरः ॥ १२७ ॥

बिंदुर्विसर्गःसुमुखःशरःसर्वायुधः सहः ।
निवेदनः सुखाजातः सुगंधारोमहाधनुः ॥ १२८ ॥

गंधपालीचभगवानुत्थानःसर्वकर्मणां ।
मंथानोबहुलोवायुःसकलःसर्वलोचनः ॥ १२९॥

तलस्ताल:करस्थाली ऊर्ध्वसहननोमहान् ।
छत्रंसुछत्रोविख्यातो लोकःसर्वाश्रयःक्रमः ॥ १३० ॥

मुंडोविरूपोविकृतो दंडीकुंडीविकुर्वणः ।
हर्यक्षःककुभोवज्री शतजिह्वः सहस्रपात् ॥ १३१ ॥

सहस्रमूर्धादेवेंद्रः सर्वदेवमयोगुरुः ।
सहस्रबाहुःसर्वांगः शरण्यःसर्वलोककृत् ॥ १३२ ॥

पवित्रंत्रिककुन्मंत्रः कनिष्ठःकृष्णपिंगलः ।
ब्रह्मदंडविनिर्माता शतघ्नीपाशशक्तिमान् ॥ १३३ ॥

पद्मगर्भोमहागर्भो ब्रह्मगर्भोजलोद्भवः ।
गभस्तिर्ब्रह्मकृद्ब्रह्मो ब्रह्मवित्ब्राह्मणोगतिः ॥१३४ ॥

अनंतरूपोनैकात्मा तिग्मतेजाःस्वयंभुवः ।
ऊर्ध्वगात्मापशुपति र्वातरंहामनोजवः ॥ १३५ ॥

चंदनीपद्मनालाग्रः सुरभ्युत्तरणोनरः ।
कर्णिकारमहास्रग्वी नीलमौलिःपिनाकधृत् ॥ १३६ ॥

उमापतिरुमाकांतो जाह्नवीधृगुमाधवः ।
वरोवराहोवरदो वरेण्यःसुमहास्वनः ॥ १३७ ॥

महाप्रसादोदमनः शत्रुहाश्वेतपिंगलः ।
प्रीतात्मापरमात्माच प्रयतात्माप्रधानधृत् ॥ १३८ ॥

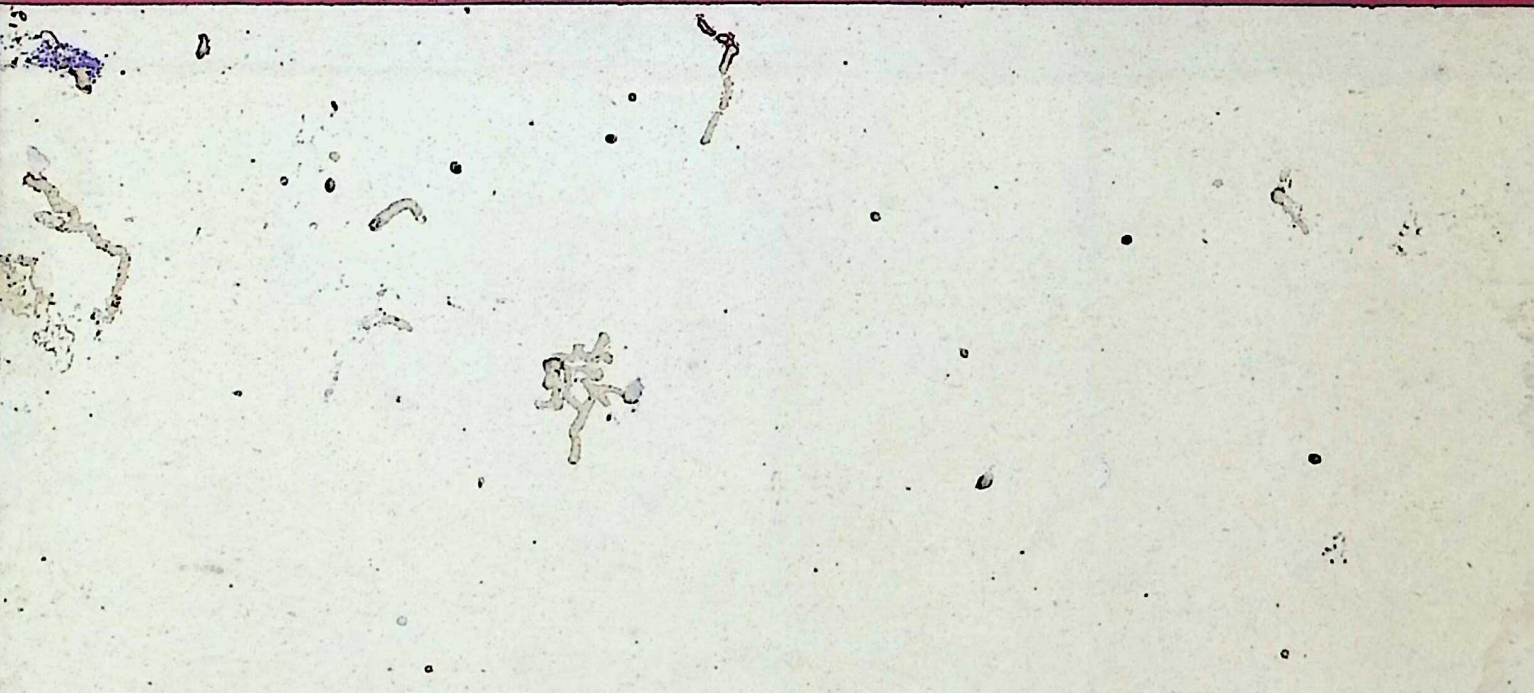
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणोवरः ।
चराचरात्मासूक्ष्मात्मा अमृतोगोवृषेश्वरः ॥ १३९ ॥

साध्यर्षिर्वसुरादित्यो विवस्वान्सवितामृतः ।
व्यासःसर्गःसुसंक्षेपो विस्तरःपर्ययोनरः ॥ १४० ॥

ऋतुःसंवत्सरोमासः पक्षःसंख्यासमापनः ।
कलाकाष्ठालवामात्रा मुहूर्ताहःक्षपाःक्षणाः ॥ १४१ ॥
विश्वक्षेत्रंप्रजाबीजं लिंगमाद्यस्तुनिर्गमः ।
सदसद्व्यक्तमव्यक्तं पितामातापितामहः ॥ १४२ ॥
स्वर्गद्वारंप्रजाद्वारं मोक्षद्वारंत्रिविष्टपं ।
निर्वाणंह्लादनंचैवब्रह्मलोकःपरागतिः ॥ १४३ ॥
देवासुरविनिर्माता देवासुरपरायणः ।
देवासुरगुरुर्देवो देवासुरनमस्कृतः ॥ १४४ ॥
देवासुरमहामात्रो देवासुरगणाश्रयः ।
देवासुरगणाध्यक्षो देवासुरगणाग्रणीः ॥ १४५ ॥
देवातिदेवोदेवर्षि र्देवासुरवरप्रदः ।
देवासुरेश्वरोविश्वो देवासुरमहेश्वरः ॥ १४६ ॥
सर्वदेवमयोचिंत्यो देवतात्मात्मसंभवः ।
उद्भित्तिविक्रमोवैद्यो विरजोनीरजोमरः ॥ १४७ ॥
ईड्योहस्तीश्वरोव्याघ्रो देवसिंहोनरर्षभः ।
विबुधोग्रवरःसूक्ष्मः सर्वदेवस्तपोमयः ॥ १४८ ॥
सुयुक्तःशोभनोवज्री प्रासानांप्रभवोऽव्ययः ।
गुहः कांतोनिजःसर्गः पवित्रंसर्वपावनः ॥ १४९ ॥
शृंगीशृंगप्रियोबभ्रू राजराजोनिरामयः ।
अभिरामःसुरगणोविरामः सर्वसाधनः ॥ १५० ॥
ललाटाक्षोविश्वदेवो हरिणोब्रह्मवर्चसः ।
स्थावराणांपतिश्चैवनियमेंद्रियवर्धनः ॥ १५१ ॥
सिद्धार्थःसिद्धभूतार्थो ऽचिंत्यःसत्यव्रतःशुचिः ।
व्रताधिपःपरंब्रह्म भक्तानांपरमागतिः ॥ १५२ ॥
विमुक्तोमुक्ततेजाश्च श्रीमान्श्रीवर्धनोजगत् ।

यथाप्रधानंभगवानितिभक्त्यास्तुतोमया ।
यन्नब्रह्मादयोदेवा विदुस्तत्त्वेननर्षयः ॥ १९३ ॥
स्तोतव्यमर्च्यं वंद्यंच कस्तोष्यतिजगत्पतिं ।
भक्त्यात्वेवंपुरस्कृत्य व्यायज्ञपतिर्विभुः ॥ १९४ ॥
ततोभ्यनुज्ञांसंप्राप्य स्तुतोमतिमतांवरः ।
शिवमेभिस्तुवन्देव नामभिःपुष्टिवर्धनैः ॥ १९५ ॥
नित्ययुक्तश्शुचिर्भक्तः प्राप्नोत्यात्मानमात्मना ।
एतद्धिपरंमब्रह्म परंब्रह्माधिगच्छति ॥ १९६ ॥
ऋषयश्चैवदेवीश्च स्तुवंत्येतेनतत्परं ।
स्तूयमानोमहादेव स्तुष्यतेनियतात्माभिः ॥ १९७ ॥
भक्तानुकंपीभगवानात्मसंस्थाकरोत्विभुः ।
तथैवचमनुष्येषु येमनुष्याःप्रधानतः ॥ १९८ ॥
आस्तिकाश्रद्धधानाश्च बहुभिर्जन्मभिःस्तवैः ।
भक्त्याह्यनन्यमीशानं परंदेवंसनातनं ॥ १९९ ॥
कर्मणामनसावाचा भावेनामिततेजसः ।
शयानाजाग्रमाणाश्च व्रजन्तुपविशंस्तथा ॥ १९० ॥
उन्मिषन्निमिषंश्चैव चिंतयन्तःपुनःपुनः ।
शृण्वंतश्श्रावयंतश्च कथयंतश्चतेभवं ॥ १९१ ॥
स्तुवंतस्तूयमानाश्चतुष्यंतिचरमंतिच ।
जन्मकोटिसहस्रेषु नानासंसारयोनिषु ॥ १९१ ॥
नंतोर्विगतपापस्य भवेभक्तिःप्रजायते ।
उत्पन्नाचभवेभक्तिरनन्यासर्वभावतः ॥ १९२ ॥
भाविनःकारणंचास्य सर्वयुक्तस्यसर्वदा ।
एकदेवेषुदुष्प्रापं मनुष्येषुनलभ्यते ॥ १९३ ॥

निर्विघ्ननिर्मलारुद्रे भक्तिरव्यभिचारिणी ।
तस्यैवचप्रसादेन भक्तिरुत्पद्यतेनृणां ॥ १६४ ॥
येनयांतिपरांसिद्धिं तद्भावगतचेतसः ।
येसर्वभावानुगताः प्रपद्यंतंमहेश्वरं ॥ १६५ ॥
प्रपन्नवत्सलोदेव ससारात्तानसमुद्धरेत् ।
एवमन्येविकुर्वांति देवास्संसारमोचनं ॥ १६६ ॥
मनुष्याणामृतेदेवं नान्याशक्तिस्तपोबलं ।
इतितेनेंद्रकल्पेन भगवान्सदसत्पतिः ॥ १६७ ॥
कृत्तिवासाःस्तुतःकृष्ण तंडिनाशुभबुद्धिना ।
स्तवमेतंभगवतः ब्रह्मास्वयमधारयत् ॥ १६८ ॥
गीयतेचसबुध्येत ब्रह्माशंकरसन्निधौ ।
इदंपुण्यंपवित्रंच सर्वदापापनाशनं ॥ १६९ ॥
योगदंमोक्षदंचैव स्वर्गदंतोषदंतथा ।
एनमेतत्पठतेय एकभक्त्यातुशंकरं ॥ १७० ॥
यागतिस्सांख्ययोगानां व्रजंत्येतांगतिंतथा ।
स्तवमेतंप्रयत्नेन सदारुद्रस्यसन्निधौ ॥ १७१ ॥
अब्दमेकंचरेत्भक्तः प्राप्नुयादीप्सितंफलं ।
एतद्रहस्यंपरमं ब्रह्मणोहृदिसंस्थितं ॥ १७२ ॥
ब्रह्माप्रोवाचशक्राय शक्रःप्रोवाचमृत्यवे ।
मृत्युःप्रोवाचरुद्रेभ्यो रुद्रेभ्यस्तंडिमागतं ॥ १७३ ॥
महतातपसाप्राप्त स्तंडिनाब्रह्मसद्मनि ।
तंडिःप्रोवाचशुक्राय गौतमायचभार्गवः ॥ १७४ ॥
वैवस्वतायमनवे गौतम.प्राहमाधव ।
नारायणायसाध्याय मनुरिष्टायधीमते ॥ १७५ ॥

ममायप्राहभगवान् साध्योनारायणोच्युतः ।
नाचिकेतायभगवा नाहवैवस्वतोयमः ॥ १७६॥
मार्कंडेयायवार्ष्णेय नाचिकेतोम्यभाषत ।
मार्कंडेयान्मयाप्राप्तो नियमेनजनार्दन ॥ १७७ ॥
तवाप्यहमामित्रघ्नस्तवेदद्यांह्यविश्रुतं ।
स्वर्ग्यमारोग्यमायुष्यं धन्यंवेदेनसम्मितं ॥ १७८ ॥
नास्यविघ्नंविकुर्वंति दानवायक्षराक्षसाः ।
पिशाचायातुधानाश्चा गुह्यकाभुजगाऽपि ॥ १७९॥
यःपठेतशुचिःप्रातः ब्रह्मचारीजितेंद्रियः ।
अभग्नयोगोवर्षंतु सोश्वमेधफलंलभेत् ॥ १८० ॥

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शिवसहस्रनामस्तोत्रे कथनंनाम
सप्तदशोध्यायः ॥